

Exeg.

40

101

8-1/2

TACTICA SACRA.

AN

ATTEMPT TO DEVELOPE, AND TO EXHIBIT TO THE EYE,

BY

TABULAR ARRANGEMENTS,

A GENERAL RULE OF COMPOSITION

PREVAILING IN THE

HOLY SCRIPTURES.

IN TWO PARTS.

PART I. CONTAINS THE NECESSARY EXPLANATIONS AND AN
APPENDIX.

PART II. CONTAINS FOUR OF THE EPISTLES ARRANGED AT
LENGTH, IN GREEK AND ENGLISH, AS SPECIMENS.

BY THE

REV. THOMAS BOYS, A.M.

OF TRINITY COLLEGE, CAMBRIDGE: CURATE OF WIDFORD, HERTS.

[Price Half-a-Guinea.]

4^o

Exeg. 101^k

TACTICA SACRA.

AN

ATTEMPT TO DEVELOPE, AND TO EXHIBIT TO THE EYE

BY

TABULAR ARRANGEMENTS,

A GENERAL RULE OF COMPOSITION

PREVAILING IN THE

HOLY SCRIPTURES.

IN TWO PARTS.

PART I. CONTAINS THE NECESSARY EXPLANATIONS AND AN APPENDIX.

PART II. CONTAINS FOUR OF THE EPISTLES ARRANGED AT LENGTH, IN GREEK AND ENGLISH,
AS SPECIMENS.

BY THE

REV. THOMAS BOYS, A.M.

OF TRINITY COLLEGE, CAMBRIDGE: CURATE OF WIDFORD, HERTS.

כִּי צוֹ לְצוֹ צוֹ לְצוֹ קוֹ לְקוֹ קוֹ לְקוֹ זַעִיר
שֶׁם זַעִיר שֶׁם :
כִּי - בְּאַחַת יְדִבֵּר - אֵל וּבִשְׁתֵּים לֹא
יְשׁוּרְנָה :

Πάντα διόσσα ἐν κατεναντι τοῦ ἑνός, καὶ οὐκ ἐποίησεν οὐδὲν ἐκλείπον.
'Εν τοῦ ἑνός ἐστερεώσε τα ἀγαθὰ.

LONDON:

PUBLISHED BY T. HAMILTON, 33, PATERNOSTER ROW.

SOLD ALSO BY HATCHARD AND SON, PICCADILLY; DUNCAN, HOLBORN; DEIGHTON AND SONS, CAMBRIDGE;
PARKER, OXFORD; BLACKWOOD, EDINBURGH; M. KEENE, DUBLIN; AND OGLE AND PAISLEY, GLASGOW.

M.DCCC.XXIV.

164-14.

TACTICA SACRA.

CONTENTS.

ATTEMPT TO DEVELOPE AND TO EXHIBIT TO THE EYE

TABULAR ARRANGEMENTS.

PAGE

1

15

21

29

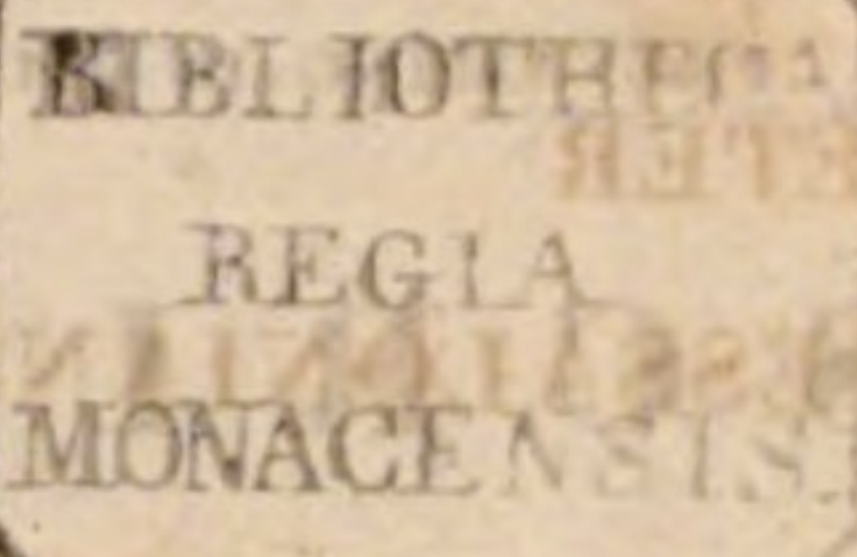
41

49

55

59

61



IN TWO PARTS.

APPENDIX II. (CONTAINING REFERENCES)

APPENDIX III. (CONTAINING REFERENCES)

AS SPECIMENS

BY THE

REV. THOMAS BOYS, A.M.

PART II.

OF TRINITY COLLEGE, CAMBRIDGE: GUEST OF WINDSOR, 1871.

SECOND EPISTLE TO THE THESSALONIANS. (GREEK.)

AND APP. TO THE 12. (ENGLISH.)

SECOND EPISTLE OF ST. PETER. (GREEK.)

AND APP. TO THE 12. (ENGLISH.)

FIRST EPISTLE TO THE THESSALONIANS. (GREEK.)

AND APP. TO THE 12. (ENGLISH.)

AND APP. TO THE 12. (ENGLISH.)

EPISTLE TO PHILEMON. (GREEK.)

(ENGLISH.)

LONDON:

PUBLISHED BY T. HAMILTON, 22, PATERNOSTER ROW.

AND ALSO BY HARRISON AND SONS, PATERNOSTER ROW; DEIGHTON AND SONS, CAMBRIDGE; HARRISON AND SONS, PATERNOSTER ROW; AND OGLE AND BARNES, LONDON.

LONDON:

PRINTED BY J. S. HUGHES, 66, PATERNOSTER ROW.

C O N T E N T S.

P A R T I.

	PAGE.
INTRODUCTION - - - - -	1
SECOND EPISTLE TO THE THESSALONIANS - - - - -	13
SECOND EPISTLE OF ST. PETER - - - - -	23
FIRST EPISTLE TO THE THESSALONIANS - - - - -	39
EPISTLE TO PHILEMON - - - - -	61
CONCLUSION - - - - -	69
APPENDIX, I. (LATENT CONNEXIONS.) - - - - -	75
APPENDIX, II. (COMMON REFERENCES.) - - - - -	79
APPENDIX, III. (PARENTHESIS.) - - - - -	91

P A R T II.

SECOND EPISTLE TO THE THESSALONIANS. (GREEK.) - - -	i
Ditto - - - - - (ENGLISH.) - - -	ii
SECOND EPISTLE OF ST. PETER - - - (GREEK.) - - -	iii
Ditto - - - - - (ENGLISH.) - - -	iv
FIRST EPISTLE TO THE THESSALONIANS. (GREEK.) - - -	v
Ditto - - - - - (ENGLISH.) - - -	vi
EPISTLE TO PHILEMON - - - (GREEK.) - - -	vii
Ditto - - - - - (ENGLISH.) - - -	viii

ADVERTISEMENT.

THE existence and frequent occurrence of a mutual correspondence in the members of sentences have long been recognized, as far as the Old Testament is concerned, by biblical scholars; and have been set forth to many useful purposes of sacred criticism. Hence, it was not unreasonable to seek similar instances of parallelism in the New Testament: and various such instances have been produced, in a work often referred to in the ensuing pages, entitled "Sacred Literature." In that work, the Right Reverend and Learned Author, having first fixed and extended the doctrine of parallelism with an especial reference to the Old Testament, proceeds to apply its principles to the New: but not without a previous argument which justifies this farther application by every consideration of probability and analogy. He observes that the parallelisms of the Old Testament are retained in the Septuagint Version; and that similar forms of composition are found in the Apocrypha, and in the writings of the Rabbins. Thus prepared, we are carried on, proceeding from analogy to proof, to quotations in the New Testament from poetical parts of the Old; in which quotations, the original parallelisms are carefully preserved. We are next presented with complex quotations, and subsequently with quotations blended with original matter, all equally pervaded by parallelism. Finally, the work leads us on to original parallelisms of the New Testament: and thus it is satisfactorily proved, that the rule of composition, recognized as prevailing in the Old Testament, prevails also in the New. I believe I may be allowed to say, satisfactorily proved, because whatever differences of opinion may exist as to terms, and whatever questions may have been raised respecting particular instances adduced, few persons will be found to deny that the instances from the Old and the New Testament have a common structure and character, and therefore if the title of parallelism is admissible in one case, it is equally so in the other. Some of these topics will be enlarged upon in the following pages: but it was thought proper to premise thus much by way of advertisement, in order to call to the reader's recollection how far the line of investigation has been already carried, and at what point it is now taken up.

ADV ERTISEMENT.

PART I.

INTRODUCTION.

PLANS without number of the various books both of the Old and New Testament are already before the public. Had they seemed to answer the purpose of developing any thing like regularity in the Sacred Writings, it is possible that the present work would never have appeared. But it is one thing to *make* a plan for parts of the Scriptures, and another to point out the plan which actually prevails in them. Plans and analyses may be regular in themselves, but little is gained by this. The Sacred Writings, I believe, with all the plans that have been published, are still regarded and read by many as irregular compositions; while those readers, even, who view them in a different light, would find it no easy task to point out wherein their regularity consists.

There prevails in the Sacred Writings a mode of arrangement, which, in the present work, I shall endeavour to develope. I wish to call the attention of the biblical student to some other particulars connected with the style of the Scriptures. But my principal object, in the present work, is to show that there prevails in the Scriptures a mode of general arrangement; and that, as the essays of moralists, and the speeches of orators, are often composed according to a certain plan, a skeleton as it has been called, so the words of the Spirit are delivered with an order and method peculiar to themselves, and possessing peculiar advantages of emphasis and perspicuity. It is of no small importance, that this order and method should be

developed; for it often happens, in reading the Holy Scriptures, that we are struck with particular verses and expressions, but are not able to take a general view of the design and import of the book, whether of the Old or New Testament, to which the verses and expressions belong, because we are not acquainted with its general arrangement and character as a whole.

At a time, when, from the habit of reading the Bible with a very minute attention to the word and letter of the text, I was beginning to be satisfied that some mode of arrangement prevailed in the Sacred Writings, to which a strict regard to terms and phrases was the key, (though what mode I knew not,) a friend put into my hands that interesting and learned work, "Sacred Literature." I was then but little acquainted with Bishop Lowth; and it is to "Sacred Literature" that I stand indebted for some of my first lights on the subject upon which I am now writing. Those principles which previous writers on parallelism have applied to short passages, are applied by me to long ones; and I arrange chapters and whole epistles as they arrange verses.

As what I have to offer is, in some measure, an extension of the principles of parallelism already before the public, it may be necessary that I should say a few words concerning them. My observations will afford but a partial view, as far as regards the general subject of parallelism, but all that is necessary for our present purpose.

The following is Lowth's account of parallelism:—

“Poetica sententiarum Compositio maximam partem constat in æqualitate, ac similitudine quadam, sive parallelismo, membrorum cujusque periodi, ita ut in duobus plerumque membris res rebus, verbis verba, quasi demensa et paria, respondeant. Quæ res multos quidem gradus habet, multam varietatem; ut alias accuratior et apertior, alias solutior et obscurior sit.” Præl. xix.

The following are the words of Bishop Jebb, who refers to Bishop Lowth:—

“In one word, then, it is what Bishop Lowth entitles PARALLELISM; that is, a certain equality, resemblance, or relationship, between the members of each period; so that, in one or more lines or members of the same period, things shall answer to things, and words to words, as if fitted to each other by a kind of rule or measure.” Sacred Literature, page 5.

In offering some examples of this kind of parallelism, I must observe that those which are first given are nearly all taken from the learned writers already referred to, whose version of the text I generally follow in availing myself of their specimens.

The following are examples of *parallel couplets*:—

- a. { Seek ye Jehovah, while he may be found;
a. { Call upon him, while he is near.
Isaiah lv. 6.
- a. { Pharaoh's chariots and his host hath he cast into the sea;
a. { His chosen captains also are drowned in the Red Sea.
Exodus xv. 4.
- a. { My soul doth magnify the Lord,
a. { And my spirit hath rejoiced in God my Saviour.
Luke i. 46, 47.
- a. { The memory of the just is a blessing,
a. { But the name of the wicked shall rot.
Proverbs x. 7.
- a. { Faithful are the wounds of a friend,
a. { But deceitful are the kisses of an enemy.
Proverbs xxvii. 6.

The reader will observe, that, in each of these instances, *a.*, the latter of the two lines, contains a reference of some sort to *a.*, the former. In the three first instances, the two lines are homogeneous; that is, the idea contained in the former line is taken up and varied in the latter: and in the two remaining ones they are antithetic; that is, “they correspond with one another by an opposition of terms and sentiments.”

Sometimes the parallelism may be best exhibited as a *quatrain*:—

- a. { I will make mine arrows drunk with blood;
b. { And my sword shall devour flesh:
a. { With the blood of the slain and the captive;
b. { From the hairy head of the enemy.

Deuteronomy xxxii. 42.

That is,

- a. { I will make my arrows drunk with blood;
a. { With the blood of the slain and the captive:
b. { And my sword shall devour flesh;
b. { From the hairy head of the enemy.

This translation is Parkhurst's.

- a. { If ye keep my commandments,
b. { Ye shall abide in my love;
a. { Even as I have kept my Father's commandments,
b. { And abide in his love.

John xv. 10.

- a. { I planted, Apollos watered,
b. { But God made to grow.
a. { So that neither he who planteth is any thing, nor he who watereth,
b. { But God, who maketh to grow.

1 Corinthians iii. 7, 8.

In each of these instances the correspondence is *alternate*: that is, the third line, *a.*, corresponds to the first, *a.*, and the fourth, *b.*, to the second, *b.*

If we choose to be more minute in the last instance, we may divide the first and third lines each into two, and we shall then have six instead of four members.

- a. { I planted,
 b. { Apollos watered,
 c. { But God made to grow.
 a. { So that neither he who planteth is any thing,
 b. { Nor he who watereth,
 c. { But God, who maketh to grow.

Here we have *a.* answering to *a.*, *b.* to *b.*, *c.* to *c.*: and the parallelism may be called *continuous*. This minuteness of subdivision may be thought unnecessary when the parallelism consists only of a verse or two; but, when it embraces the bulk of an Epistle, it will be found very useful.

An account is given in "Sacred Literature," of another kind of parallelism, differing somewhat from the last.

"There are stanzas so constructed, that, whatever be the number of lines, the first line shall be parallel with the last; the second with the penultimate; and so throughout, in an order that looks inward, or, to borrow a military phrase, from flanks to centre. This may be called the *introverted* parallelism:—

My son, if thine heart be wise;
 My heart also shall rejoice;
 Yea, my reins shall rejoice;
 When thy lips speak right things.
 Proverbs xxiii. 15, 16.

Unto thee do I lift up mine eyes, O thou that dwellest
 in the heavens;

Behold, as the eyes of servants to the hands of their
 masters;

And as the eyes of a maiden to the hand of her
 mistress:

Even so look our eyes to Jehovah our God, until he have
 mercy upon us.

Psalm cxxiii. 1, 2.

From the hand of hell I will redeem them;

From death I will reclaim them;

Death! I will be thy pestilence;

Hell! I will be thy burning plague.

Hosea xiii. 14. See BISHOP HORSLEY."

Sacred Literature, page 53, 54. Again,

- a. { Make the heart of this people fat,
 b. { And make their ears heavy,
 c. { And shut their eyes;
 c. { Lest they see with their eyes,
 b. { And hear with their ears,
 a. { And understand with their heart.

Isaiah vi. 10.

Here, in *a.* and *a.*, the extreme members, we have the heart; in *b.* and *b.*, the ears; and in *c.* and *c.*, the eyes.

"The idols of the heathen are silver and gold:

The work of men's hands;

They have mouths, but they speak not;

They have eyes, but they see not;

They have ears, but they hear not;

Neither is there any breath in their mouths;

They who make them are like unto them:

So are all they who put their trust in them.

Psalm cxxxv. 15—18.

The parallelisms here marked out, will, it is presumed, be found accurate:—

In the first line, we have the idolatrous heathen;

In the eighth, those who put their trust in idols:

In the second line, the fabrication;

In the seventh, the fabricators:

In the third line, mouths without articulation;

In the sixth, mouths without breath:

In the fourth line, eyes without vision;

And, in the fifth line, ears without the sense of hearing."

Sacred Literature, page 57.

It is to these *introverted* parallelisms that I am particularly desirous to call the reader's attention. I shall therefore offer a few more specimens selected from those which I have noticed myself. They will serve to show that the introverted form of composition was familiar to the writers of the New Testament. For the general accommodation of readers, I give most of the examples in English. It often happens, however, that the correspondence is much stronger in the original than it can be made to appear in any translation.

INTRODUCTION.

- a. { Follow not that which is evil,
 - b. { But that which is good.
 - b. { He that doeth good is of God :
 - a. { He that doeth evil hath not seen God.
- 3 John, 11.

Here we have evil in the extreme, and good in the central members.

- a. { Holding faith,
 - b. { And a good conscience ;
 - b. { Which, (a good conscience,) some having put away,
 - a. { Concerning faith have made shipwreck.
- 1 Timothy i. 19.

Faith in the extremes, or good conscience in the centre.

- a. { They saw that the gospel of the uncircumcision was committed unto me,
 - b. { As the gospel of the circumcision was unto Peter :
 - b. { For he that wrought effectually in Peter to the apostleship of the circumcision,
 - a. { The same was mighty in me toward the Gentiles.
- Galatians ii. 7.

In a. and a., St. Paul's commission to the Gentiles ; in b. and b., St. Peter's commission to the Jews.

- a. { By an equality,
 - b. { That now, at this time, your abundance may be a supply for their want,
 - b. { That their abundance also may be a supply for your want :
 - a. { That there may be equality.
- 2 Corinthians viii. 14.

- a. { Blessed be God,
- b. { Even the Father of our Lord Jesus Christ ;
- b. { The Father of mercies,

- a. { And the God of all comfort.
- 2 Corinthians i. 3.

- a. { We are weak,
 - b. { But ye are strong.
 - b. { Ye are honourable,
 - a. { But we are despised.
- 1 Corinthians iv. 10.

- a. { Christ the power of God,
 - b. { And the wisdom of God.
 - b. { Because the foolishness of God is wiser than men ;
 - a. { And the weakness of God is stronger than men.
- 1 Corinthians i. 24, 25.

- a. { If God spared not the natural branches,
- b. { Take heed lest he also spare not thee.
- c. { Behold therefore the goodness,
- d. { And severity of God.
- d. { On them which fell, severity ;
- c. { But toward thee, goodness, if thou continue in his goodness :
- b. { Otherwise, thou also shalt be cut off.

- a. { And they also, if they abide not in unbelief, shall be graffed in : for God is able to graff them in again.
- Romans xi. 21 - 23.*

- a. { We know that we have passed from death unto life,
- b. { Because we love the brethren.
- b. { He that loveth not his brother

- a. { Abideth in death.
- 1 John, iii. 14.

* See "Sacred Literature," page 342, where the four central members are arranged as above.

- a. { Little children, it is the last time.
 b. { And as ye have heard that antichrist shall come,
 b. { Even now are there many antichrists;
 a. { Whereby we know that it is the last time.
 1 John, ii. 18.

- a. { And now also the axe is laid unto the root of the trees : therefore every tree which bringeth not forth good fruit, is hewn down, and cast into the fire.
 b. { I indeed baptize you with water unto repentance;
 c. { But he that cometh after me is mightier than I,
 c. { Whose shoes I am not worthy to bear.
 b. { He shall baptize you with the Holy Ghost, and with fire.
 a. { Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.
 Matthew iii. 10—12.*

Here, in a., the Lord is referred to under the similitude of a hewer of trees; and in a., under that of a winnower of corn. In a., we have the axe, the instrument of the hewer; in a., the fan, the instrument of the winnower. In a., we have the distinction between the good and the bad trees; in a., the distinction between the wheat and the chaff. In a., the unproductive trees are consigned to the fire; and in a., the chaff. In a., we have the immediate danger of the trees, "the axe is laid to their root;" in a., that of the chaff, "his fan is in his hand."

In c. and c., we have our Lord's superiority to John: in b. and b., the superiority of our Lord's baptism to John's.

- a. { Can the children of the bridechamber mourn,
 b. { As long as the bridegroom is with them?
 b. { But the days will come, when the bridegroom shall be taken from them,
 a. { And then shall they fast.
 Matthew ix. 15.

* The four central members are arranged as above in "Sacred Literature," page 168.

- a. { The blind
 b. { And dumb
 b. { Both spake
 a. { And saw.
 Matthew xii. 22.

The blind saw, the dumb spake.

- A. { a. { And when he was come into his own country,
 b. { He taught them in their synagogue.
 B. { Insomuch, that they were astonished, and said,
 C. { Whence hath this man this wisdom, and these mighty works?
 D. { c. { Is not this the carpenter's son?
 d. { Is not his mother called Mary?
 D. { c. { And his brethren, James, and Joses, and Simon, and Judas?
 d. { And his sisters, are they not all with us?
 C. { Whence then hath this man all these things?
 B. { And they were offended in him.
 A. { a. { But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.
 b. { And he did not many mighty works there, because of their unbelief.
 Matthew xiii. 54—58.

Here, in D., we have the father and mother of Christ; in D., his brethren and sisters: that is, his father and brethren in c. and c.; his mother and sisters in d. and d.—In C. and C., we have the corresponding inquiries, "Whence hath this man," &c. "Whence then hath this man," &c.: in B., the people "astonished" at Jesus; in B., "offended in him."

In A. and A., the extreme members, the correspondence is two-fold, as it is in the central ones: a. answering to a., and b. to b.—With regard to a. and a., a. relates to our Saviour's coming "Into his own country;" a. to the treatment he there met with.—With regard to b. and b., these refer to two things which generally went together in our Lord's ministrations; namely, teaching and the working of

miracles. In the present instance, "He taught them in their synagogue," (b.); but "He did not many mighty works there, because of their unbelief," (b.)

- a. { And five of them were wise,
- b. { And five were foolish.
- b. { They that were foolish took their lamps, and took no oil with them.
- a. { But the wise took oil in their vessels with their lamps.

Matthew xxv. 2-4.

The wise virgins in a and a.: the foolish virgins in b. and b.

- a. { Take therefore the talent from him,
- b. { And give it unto him which hath ten talents.
- b. { For unto every one that hath shall be given, and he shall have abundance;
- a. { But from him that hath not shall be taken away even that which he hath.

Matthew xxv. 28, 29.

- a. { And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit;
- b. { Who had his dwelling among the tombs,
- c. { And no man could bind him, no not with chains.
- d. { Because that he had been often bound with fetters,
- e. { And chains:
- e. { And the chains had been plucked asunder by him,
- d. { And the fetters broken in pieces.
- c. { Neither could any man tame him.
- b. { And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.
- a. { But when he saw Jesus afar off, he ran and worshipped him, &c.

Mark v. 2-6.

Here we have, in e. and e., the chains of the person possessed; in d. and d., his fetters; in c. and c., the difficulty of binding or taming him; in b. and b., his places of resort and usual habits; in a. and a., his meeting with Jesus.

- a. { We know that thou art true,
- b. { And carest for no man.
- b. { For thou regardest not the person of men,
- a. { But teachest the way of God in truth.

Mark xii. 14.

In a. and a., truth; in b. and b., independence.—In St. Matthew the clauses are placed in what, according to our notions of arrangement, we should call their natural order. But God's ways are not always our ways.

- a. { We know that thou art true,
- a. { And teachest the way of God in truth:
- b. { Neither carest thou for any man,
- b. { For thou regardest not the person of men.

Matthew xxii. 16.

- a. { A certain priest, named Zacharias,
- b. { Of the course of Abia:
- b. { And his wife was of the daughters of Aaron,
- a. { And her name was Elisabeth.

Luke i. 5.

In a. and a., the names of the two persons spoken of; in b. and b., their extraction.

- a. { How canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye,
- b. { When thou thyself beholdest not the beam that is in thine own eye?
- b. { Thou hypocrite, cast out first the beam out of thine own eye;
- a. { And then shalt thou see clearly to pull out the mote that is in thy brother's eye.

Luke vi. 42.

- a. { We have piped unto you, and ye have not danced ;
 b. { We have mourned to you, and ye have not wept.
 b. { For John the Baptist came neither eating bread, nor drinking wine, and ye say, He hath a devil.
 a. { The Son of man is come eating and drinking ; and ye say, Behold a gluttonous man and a wine-bibber, a friend of publicans and sinners.

Luke vii. 32—34.

In b. and b. we have the more severe and mournful dispensation ; in a. and a., the more festive and joyous. Those who rejected John the Baptist were like the children who would not weep to their companion's mourning : those who rejected Christ, like the children who would not dance to their companion's music. See Sacred Literature, page 242.

- a. { Εἰ καὶ οὐ δώσει αὐτῷ,
 b. { Ἀναστάς
 c. { Διὰ τὸ εἶναι αὐτοῦ φίλον,
 c. { Διὰ γὰρ τὴν ἀναίδειαν αὐτοῦ
 b. { Ἐγερθεὶς,
 a. { Δώσει αὐτῷ ὅσων χρῆζει.

Luke xi. 8.

Here observe that b. means more than b.—Ἀναστάς merely implies getting up. Ἐγερθεὶς implies being roused, or rousing himself up.

- a. { Thou, in thy lifetime, receivedst thy good things,
 b. { And likewise Lazarus evil things ;
 b. { But now he is comforted,
 a. { And thou art tormented.

Luke xvi. 25.

The rich man in a and a. ; Lazarus in b. and b.

- a. { I sent you to reap that,
 b. { Whereon ye have not laboured.
 b. { Other men have laboured,
 a. { And ye are entered into their labours.

John iv. 38.

- a. { Jesus saith unto him, Rise, take up thy bed, and walk.
 b. { And immediately the man was made whole,
 c. { And took up his bed, and walked.
 d. { And on the same day was the sabbath.
 d. { The Jews therefore said unto him that was cured, It is the sabbath day.
 c. { It is not lawful for thee to carry thy bed.

- b. { He answered them, He that made me whole,

- a. { The same said unto me, Take up thy bed, and walk.

John v. 8—11.

In d. and d., the sabbath ; in c. and c., the bed carried ; in b. and b., the man made whole ; in a. and a., the words of our Lord.

- a. { They crucified him,
 b. { And two other with him :
 b. { On either side one,
 a. { And Jesus in the midst.

John xix. 18.

- a. { And he gave him none inheritance in it, no, not so much as to set his foot on :
 b. { Yet he promised that he would give it to him for a possession,
 b. { And to his seed after him,
 a. { When as yet he had no child.

Acts vii. 5.

In a. and a., a double obstacle ; in b. and b., a double promise.

- a. { God hath raised unto Israel,
 b. { A Saviour, Jesus.
 b. { When John had first preached before his coming the baptism of repentance,
 a. { To all the people of Israel.

Acts xiii. 23, 24.

parts of the Epistle; and these such as can only be exhibited by making subdivisions. But this does not affect the character of the whole. The Second Epistle to the Thessalonians, the First Epistle of St. Peter, the First Epistle to the Thessalonians, and the Epistle to Philemon, (I take them in the order in which I have placed them for the reader's convenience,) are arranged by me as introverted parallelisms of four, six, four, and eighteen members, respectively.—Some preliminary explanations remain to be given, and we will then proceed to the proof.

First, let me state what I mean by an *integral part*.

When passages of only two or three verses are arranged as parallelisms, their members consist of not more than a few lines at the utmost; and the reader can easily ascertain, by casting his eye over them, whether the account given of them is a correct one. But when the parallelism is a whole Epistle, as in the case of the Epistles mentioned above, and most, if not all, of the others, a single member of the parallelism is sometimes several verses, or a chapter: and in such cases a question may arise, whether I have not, in some instances, drawn an arbitrary line; saying, So much shall be the member, and no more: whether the division into members has not been made fancifully, and without any sufficient reason in the character of the passage itself. Hence it is of the first necessity to show that each portion which I exhibit as a member of the parallelism coheres and is compact in itself: that there is a real division where I have made the division; in one word, that I have hit the joint: that the whole of the member, as I make it, ought, from its own nature, to go together, and no part with the member that precedes or follows it. Passages which so go together, and cohere, as members of the general parallelism, I call *integral parts*. Considered relatively, they are parts: but considered absolutely, they are wholes or integers.

The mention of integral parts leads me to speak of one particular sort of them, which I call *epistolary portions*.

At the beginning and end of most of the Epistles, we find portions, generally short ones, which I think may peculiarly be called *epistolary*, to distinguish them from what lies between. In that at the beginning we generally have the superscription: "Paul, &c. to the church of the Thessalonians;"—"Paul, &c. to all the saints in Christ Jesus which are at Philippi:" and in that at the end, the subscriptions or closing salutations: "The salutation of me, Paul, with mine own hand;"—"The brethren that are with me greet you." We generally find a benediction in that at the beginning, and a corresponding benediction in

that at the end. Thus, in one instance, (1 Thessalonians,) we have at the beginning, "Grace unto you and peace from God our Father, and from the Lord Jesus Christ:" and at the end, "The grace of our Lord Jesus Christ be with you." In short, to these *epistolary portions*, as I call them, one of which lies at the commencement, and the other at the conclusion, (and in general there is no great difficulty in defining their extent,) we find all those topics consigned which are more peculiarly of an epistolary character; such as the superscription, the subscription, salutations, and good wishes: while in the bulk of the Epistle which lies between, the Sacred Writer branches out into the various topics on which it is his object to enter: whether commendation, reproof, doctrine, warning, exhortation, or any other, as the case may be.

These two *epistolary portions*, then, I regard as integral parts.—And I also regard them as the first and last, or extreme members of the Epistle, arranged as an introverted parallelism.

For this, it may be said, a reason should be given. That is, the mere circumstance of the one portion standing at the beginning, and the other at the end of the Epistle, proves little by itself.—It is the obvious arrangement in writing a letter.—We *expect* to find the superscription at the beginning, and the subscription at the end. And little can be inferred from this solitary fact; certainly not any designed parallelism between passages lying so far apart.—To this I answer, that the fact on examination will be found not to be solitary. For, when we come to a close examination and comparison of these two extreme portions in particular Epistles, we commonly find that in many respects they resemble one another; that they have many points of mutual correspondence: insomuch that we are led to think, that, in writing the epistolary portion at the end, the Apostle must have had that at the beginning particularly in his mind. Add to this, that, when we have divided off these two epistolary portions, and set them out of the account as extreme members corresponding to one another, we find, on examination, that the bulk of the Epistle, which lies between them, *also* admits of arrangement: that it falls into integral parts, little connected with the extremes, but closely corresponding to one another, so as to lie in regular order between these two *epistolary portions*; like the sheets of a book between cover and cover; or, like papers, as they are sometimes tied up between boards, in an office, to be put away; or rather,

As lie inshrined pearls in their natural nest,
The vehicle itself being precious:

and so that the whole Epistle forms, as it were, a fasciculus; and however irregular it may appear, proves to be a regular composition, complete in all its parts and proportions, Totus teres atque rotundus, without excrescences or defects, lucid in its arrangement, clear in its purport, symmetrical in its form, and precise in its leading topics. On these grounds I believe the reader will agree with me, before we part, in regarding the epistolary portions as extreme members of an introverted parallelism formed by the whole Epistle.

I must now say a word upon *leading topics*, one of the most important subjects connected with our present inquiry.

In offering an analysis of an Epistle, I call it a parallelism of so many members: say, an introverted parallelism of eight members, A., B., C., D., D., C., B., A.—In order to prove, then, that this representation is correct, I arrange the Epistle in the following form:

A. {
 B. {
 C. {
 D. {
 D. {
 C. {
 B. {
 A. {

and am to show, that A., the last member, corresponds to A., the first; B., the last but one, to B., the second; and so on, "from flanks to centre."—A. and A. are the epistolary portions. These being disposed of, it remains for me to show the correspondence of B. and B., C. and C., D. and D.: (not that I always follow this order, but rather that which seems best in each particular case.)

Now should it appear, on examination, that the whole of B. is exhortation, and the whole of B. corresponding exhortation; and that there is not a word of exhortation in the intervening members, C., D., D., C., but doctrine in C. and C., and thanksgiving in D. and D.; then, I apprehend, I shall be allowed to regard B. and B., as corre-

sponding members without farther difficulty, and to proceed to those which lie between.

But perhaps it will appear that there are other topics, besides exhortation, both in B. and B. Then the case will not be so clear. There may be exhortation in B., and in B. also. But I am not at liberty, merely on such grounds, arbitrarily to take a passage of several verses, or a chapter, (B.) and another passage of about the same length, (B.:) and to say that because the same topic merely *appears* in each of them, therefore they are parallel; and that they, neither more nor less, are to be written opposite to one another as corresponding members of a parallelism formed by the whole Epistle. I am to show that exhortation is not only a topic, but the topic, the *leading topic*, of B. and B.: that, though other topics appear in both, yet they are introduced by that of exhortation in each. In B., for instance, the Apostle having, in his exhortation, recommended the practice of certain christian virtues, may signify that some of those whom he addresses had been guilty of the opposite vices. The part of B., where this is signified, cannot strictly be called exhortation, but it is connected with exhortation; exhortation leads to it; and before we get to the end of B. we probably find the Apostle exhorting again. And thus exhortation, though not the only topic, may be truly considered the *leading topic* of B. In B., again, in the same way, the Apostle begins by exhorting those to whom he is writing: but presently after digresses, if it can be called a digression, to express a fear that, at some future time, they may depart from his exhortations. This expression of apprehension may not be exhortation, strictly speaking: but it is clear that here, also, exhortation is the *leading topic*, as well as in B. And on these grounds I still consider B. and B. as corresponding members; exactly as in the case first supposed, in which exhortation is the only topic in each.—There may be digressions in one, or both. But even these digressions will be found to depend on the leading topic; to be introduced by it; and often, before we come to the end of the member, to bring us back to it.—The particular cases of B. and B., here stated, are imaginary. But many similar ones will be produced in the course of the present work.

Thus, one great use of the doctrine of parallelism is, that it occasions us to ascertain, and that with precision, what are the leading topics of a passage: what are the points which the Sacred Writer intends to urge; and what those which he only introduces in connexion with them. Generally speaking, where the passage arranged as a parallelism does not exceed four or five chapters, either each corresponding pair of members has one and the same

leading topic: or, if this is not the case, one of them admits of being subdivided into two or three smaller members, each with a leading topic of its own; and the other, on being examined, is found to contain precisely the same topics, and to admit of precisely the same subdivision. But when we come to larger Epistles, we must not always expect to find the resemblance of corresponding members so exact.

The members of parallelisms are also found to correspond in another respect. We not only find the same leading topic in each, but we also find, on a more particular examination, that the latter member of the pair has evidently been written with a very close and even literal reference to the former. The ideas are reverted to: and that often, with a little variation, in the same terms in which they originally appear; or in very similar ones. This is not only the case with respect to the leading topic. While other topics, less prominent in the former member, are often found to hold a subordinate situation also in the latter, here likewise the same or similar terms are employed in both instances. This circumstance is discoverable in its full extent, only by close examination and comparison of the two members.

In shorter parallelisms, the words or phrases answering to one another, have generally been called *parallel terms*. Thus, in the example already given,

My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour;

"My soul" and "My spirit" are parallel terms: so are "Doth magnify" and "Hath rejoiced;" as also "The Lord" and "God my Saviour." Sometimes the correspondence appears in the form of a strongly marked antithesis; as in the following example:—

A wise son rejoiceth his father,
But a foolish son is the grief of his mother.

Proverbs x. 1.

Here "Every word hath its opposite: for the terms *father* and *mother* are as the logicians say, relatively opposite." (Bishop Lowth on Isaiah, page xxiv.)

The appellation "parallel terms," I have not adopted: because, though it may apply very well in the case of shorter parallelisms, it seems to intimate a closer resemblance than we sometimes find in corresponding expres-

sions used in corresponding members of such parallelisms as we are now considering. As a general appellation, *corresponding terms* is that which I prefer. It serves to include every case of mutual reference, whether that of affinity or that of contrast. If we have one picture of hay-making, and another of fruit-gathering, both these subjects relating to summer employments, the correspondence, in this instance, is that of affinity or congruity. But if we have one picture representing summer, and another representing winter, still we have a sort of mutual reference in the two: we call them companions; and hang them up in corresponding parts of the room. Here there is still a correspondence: though, so to speak, it be that of contrast. Therefore I use the appellation, *corresponding terms*, in a very general and comprehensive sense.

In fact, *correspondence* might be substituted for *parallelism* in many parts of the present work. While, however, a science is in its infancy, we shall in vain attempt to fix its terms. Parallelism is the term which I find in use; and, though I fear it is calculated to excite prejudices in the minds of some readers, I have not thought it advisable entirely to discard it.

When a case occurs in which the correspondence is very close, the same words, or nearly the same, being repeated, I call it a *verbal correspondence*. Thus every verbal correspondence is a case of corresponding terms, but every case of corresponding terms does not amount to a verbal correspondence. Many instances of both will be given.

In referring to part of a verse of Scripture, if the portion referred to is to be met with at the beginning of the verse, I generally give the number of the verse with a line after it, thus; 5—: if at the end, with a line before it, thus; —5: if in the middle, with a line on each side of it, thus; —5—. Sometimes however this is unnecessary.

The learned men to whom we are indebted for our authorized version, were not aware, we must suppose, of the prevalence of parallelism in the Scriptures. Accordingly, where corresponding terms occur, they have not always given such a turn to their translation as to preserve the correspondence unimpaired: and where there are verbal correspondences, the same words after a longer or shorter interval being repeated in the same sense, they have sometimes translated them differently. In some of these cases I have ventured, and I may say, ventured with great hesitation, to make a slight alteration. I will not join in the cry of those who would represent our authorized version as too good to need revision. But let the reader be assured, that, in the few cases wherein I have ventured on a slight alteration for present purposes, there lurks no such design

as that of *mending* our excellent translation. The alterations which I have found it necessary to make might certainly have been avoided, by giving merely the Greek text without any translation. But the number of persons who can read even the easy Greek of the New Testament with fluency, (to the shame of our age be it spoken,) is so very small, that in this case the subject under consideration would not in effect have been brought before the public. I have therefore given the English version; venturing with caution upon a few necessary alterations: and this, not with the idea of *mending*, but to answer a temporary purpose. In fact, strictly speaking, even as it is there is no innovation in most of the passages altered. For, where the same terms are twice used in the same sense, I have only adopted, in both instances, that rendering which our translators have already adopted in one.—Add to this, that where the correspondence has not been so strongly *marked* by our translators as it might have been, from their being unconscious of the parallelism, such is their general fidelity that often even there it is not *lost*. In such cases I have made either a very slight alteration, or none at all.—Finally, there are some correspondences, which it is next to impossible to preserve unimpaired in a translation. The best course therefore for the biblical student, who wishes to have the benefit of all that substantial help and edification which parallelism is capable of affording in the reading of the Sacred Volume, is, provided he is unacquainted with the original languages of Scripture, to begin to learn them without farther delay: aiming at such a knowledge of them as shall enable him to read them with *fluency*.

I have been led to these remarks by the mention of corresponding terms. It is, I apprehend, on this subject that there is the greatest room for difference of opinion between the reader and myself. Sometimes the correspondences pointed out by me may be only imaginary. Sometimes perhaps the reader may be led to think them so, from not being disposed to examine and compare the terms set before him with sufficient patience and attention. The correspondence lies sometimes in affinity, sometimes in antithesis, sometimes in words, sometimes in ideas,

sometimes in construction.—Occasionally, also, we meet with the same expressions in two passages that are not parallel. Such resemblances of course go for nothing.—And I would add, as a remark generally applicable, that corresponding terms are rather to be adduced in confirmation, than as sufficient of themselves to prove the correspondence of the passages in which they occur: especially if those passages are of any considerable length. The proof lies in the general character of the two passages.—Some explanation of the accompanying arrangements in Part the Second, I have thought it necessary to give; and these explanations follow. But when an Epistle is once rightly divided and laid out, the propriety of the arrangement may sometimes be discerned immediately by casting the eye over it.

The Greek text which I have followed in the present publication is that of Griesbach's second edition. It was necessary to give the preference somewhere, and on the whole I have preferred this. Not that I entirely approve of those slashing alterations which Griesbach has been bold enough to make in some parts of the Sacred Volume; and which have caused the whole of his work to be regarded with a degree of suspicion. But where the question is only about one or two words, I find in general, as far as I have examined, that the more minute parallelisms of verses and clauses very remarkably support his decisions. Here, however, I am not speaking with any particular reference to Acts xx. 28, or 1 Timothy iii. 16. Nor do I, by any means, intend to intimate that the occasional alteration of a word or two in the sacred text is a matter of little import. And, though I have adopted Griesbach's text in the present instance, I do not consider myself pledged to retain it hereafter. In fact it would not much affect the general question, if Mill, Wetstein, or any other eminent commentator, were to be preferred.

Justice however requires me to mention in conclusion, that Griesbach is in general very judicious in his manner of dividing the text of the New Testament. The paragraphs, as they stand in his second edition, are frequently of essential service in the investigation of the larger parallelisms.

THE
SECOND EPISTLE OF PAUL THE APOSTLE

TO THE
THESSALONIANS.

THE correspondence of the various parts of this Epistle is not so particular as that of some others to be afterwards considered. I have chosen, however, to begin with it, because, though in others the arrangement may be more strongly marked, in this it is more simple than in the generality, yet at the same time sufficiently striking to admit of being exhibited in a satisfactory manner.

The Second Epistle to the Thessalonians will be found in Part the Second, at pages i. ii., arranged both in Greek and English, as an introverted parallelism of four members, A., B., B., A. The meaning of this arrangement is, that A., at the end of the Epistle, corresponds to A. at the beginning, and also B. to B.

A. and A. are what I call the epistolary portions, or members.—B. consists of three portions, a., b., c.; and B. of three portions, a., b., c., respectively corresponding to them: that is, a. to a., b. to b., and c. to c.: so that B. as a whole corresponds to B. as a whole, as well as A. to A.

First, for A. and A. In A. we have the superscription of the Epistle, Παυλος και Σιλβανος και Τιμοθεος τη εκκλησια Θεσσαλονικων, κ. τ. λ., “Paul and Silvanus and Timotheus unto the church of the Thessalonians,” &c. (verse 1:) in A. the subscription, Ὁ ασπασμος τη εμη χειρι Παυλου, “The salutation of Paul with mine own hand,” (verse 17.)

The Apostle begins the Epistle with a benediction in A.;

Χαρις υμιν και ειρηνη απο Θεου Πατρος ημων, και Κυριου Ιησου Χριστου,

Grace unto you and peace from God our Father, and the Lord Jesus Christ, (i. 2:)

and ends it with benedictions in A.;

Αυτος δε ο Κυριος της ειρηνης δωη υμιν την ειρηνην κ. τ. λ.

Now the Lord of peace himself give you peace, &c. (iii. 16:)

and

Ἡ χαρις το Κυριου ημων Ιησου Χριστου μετα παντων υμων,

The grace of our Lord Jesus Christ be with you all. (iii. 18.)

Here the point to be observed is, that the two benedictions in A. correspond to that in A. in a particular manner. That in A. is two fold, Χαρις υμιν και ειρηνη, “Grace unto you, and peace.” Of these two topics, grace and peace, which we meet with in A., the latter, peace, is first taken up in A., and afterwards the former, grace. First,

peace. "Now the Lord of *peace* himself give you *peace*," &c. Then, grace. "The *grace* of our Lord Jesus Christ," &c.

Let us notice, moreover, *from whom* it is signified, both in A. and A., that the grace and peace are to come. In A. it is grace and peace "From God our Father and the Lord Jesus Christ." In A. it is peace from the "Lord of peace,"

and the grace "Of our Lord Jesus Christ." Thus the Apostle not only desires for the Thessalonians in A. and A., the same spiritual blessings, grace and peace; but those spiritual blessings from the same divine Source.

These various correspondences may be exhibited together in the following manner:—

A.

Παυλος και Σιλβανος και Τιμοθεος τη εκκλησια
Θεσσαλονικεων χαρις υμιν και ειρηνη. i. 1, 2—.

ΧΑΡΙΣ υμιν και ΕΙΡΗΝΗ απο Θεου Πατρος ημων, και
Κυριου Ιησου Χριστου. 2.

Απο Θεου Πατρος ημων και Κυριου Ιησου Χριστου. 2.
(The Source of grace and peace.)

Paul and Silvanus and Timotheus unto the
church of the Thessalonians grace unto you
and peace. i. 1, 2—.

Grace unto you, and *peace* from God our
Father, and the Lord Jesus Christ. 2.

God our Father and the *Lord Jesus Christ*. 2.
(The Source of grace and peace.)

Such are some of the points of correspondence between A. and A., the two extreme members.—We now proceed to B. and B.

In B. we have three topics, thanksgiving, prayer, and admonition, under the three letters, a., b., and c., respectively: and in B. the same three topics, in the same order, under the three letters, a., b., and c.—It is not meant to say, that every word of a. and a. is thanksgiving, every word of b. and b. prayer, or every word of c. and c. admonition: but that thanksgiving, prayer, and admonition, (in which last I include exhortation, persuasion, warning, and reproof,) are, at the least, very prominent topics in a. and a., b. and b., c. and c., respectively.

A.

Ὁ ασπασμος τη εμη χειρι Παυλε. iii. 17—.

Αυτος δε ο Κυριος της ΕΙΡΗΝΗΣ δαη υμιν την
ΕΙΡΗΝΗΝ. 16—.

Ἡ ΧΑΡΙΣ τε Κυριου ημων Ιησου Χριστου μετα παντων
υμων. 18.

Ὁ Κυριος της ειρηνης δαη υμιν...16—.
Τε Κυριε ημων Ιησου Χριστου. 18.

The salutation of Paul with mine own hand.
iii. 17—.

Now the Lord of *peace* himself give you *peace*.
16—.

The *grace* of our Lord Jesus Christ be with
you all. 18.

The *Lord* of peace give you peace. 16—.
The grace of our *Lord Jesus Christ*. 18.

First, in a. and a., we have thanksgiving. The terms in which these two leading portions of B. and B., respectively, begin, are nearly identical.

Ευχαριστειν οφειλομεν τω Θεω παντοτε περι υμων, αδελφοι.....
οτι κ. τ. λ.

We are bound to thank God always for you, brethren, because, &c. (i. 3:)

Ἡμεις δε οφειλομεν ευχαριστειν τω Θεω παντοτε περι υμων,
αδελφοι οτι κ. τ. λ.

But we are bound to thank God always for you, brethren because, &c. (ii. 13.)

The second topic, prayer, appears in *b.* and *b.* The subject is more extensively taken up, indeed, in *b.* than in *b.*, but the leading topic in each is prayer. In *b.* the Apostle contents himself with speaking of his prayers for the Thessalonians. In *b.* he not only prays for them, but desires them to pray for him. Here, after offering up a prayer for them in the two first verses, (16, 17,) he proceeds to say in the next verse, iii. 1,

Προσευχασθε, αδελφοι, περι ημων, ινα κ. τ. λ.

Pray, brethren, for us, that, &c.

words which correspond with those at the beginning of the other portion, *b.*,

Προσευχουμεθα παντοτε περι υμων, ινα κ. τ. λ.

We pray always for you, that, &c.

The third portions, *c.* and *c.*, are admonitory. At the beginning of *c.* we have

Ερωτωμεν δε υμας, αδελφοι,

Now we beseech you, brethren :

at the beginning of *c.*,

Παραγγελλομεν δε υμιν, αδελφοι,

Now we command you, brethren :

and toward the end of *c.* (iii. 12.,)

Τοις δε τοιυτοις παραγγελλομεν και παρακαλυμεν,

Now them that are such we command and exhort.

These are corresponding terms, and serve not only to mark the general character of *c.* and *c.*, the two passages to which they belong; but also to prove their mutual reference.

Thus we have three topics in *B.*, thanksgiving, prayer, and admonition; and the same three topics recurring in the same order in *B.* Or, in other words, *B.* corresponds to *B.*, as well as *A.* to *A.*

While, in pointing out the correspondence of *B.* and *B.*, I allege that there are three topics occurring in the same order in both, namely, thanksgiving, prayer, and admonition; it is not my intention, as I have already intimated,

to allege that the portions *a.* *a.*, *b.* *b.*, and *c.* *c.*, in which these topics respectively occur, contain no other topics. The contrary will be discovered on inspection. Yet, even supposing that we were unable to proceed further than we have now advanced, and that all we had to show amounted to this, that there are three prominent topics occurring in the same order both in *B.* and *B.*, the case would then be far from weak: we should, even supposing this were all, be fully justified in alleging a correspondence between *B.* and *B.* But this is not all. I shall proceed to show that the three topics which have been specified, both in *B.* and *B.*, are leading topics: for instance, that not only is thanksgiving a topic which appears at the beginning of *a.* the first portion of *B.*, but a topic with which the whole of *a.* is more or less connected, and by means of which all the other topics in *a.* are introduced: so that the whole of *a.* coheres, and the passage forms an integral part or portion of the Epistle, corresponding in that character to *a.*, which will also be shown to be an integral part in like manner. And this is one great use of the doctrine of parallelism: that it enables us to distinguish which are the topics that the Sacred Writer intends to urge, and which the topics that are only introduced incidentally and in connexion with the former. Both in *B.* and *B.*, (and these together from the bulk of the Epistle,) the leading topics are thanksgiving, prayer, and admonition. Other topics come in as connected with these.

The Apostle begins in *a.* by informing the Thessalonians of his thankfulness, because of the great increase of their faith, and also of their charity and mutual love, (i. 3.) This he adds was such, that he gloried in them in the churches of God: and that because of two things, ὅτι τῆς ὑπομενῆς ὑμῶν καὶ πιστεως, "your patience and faith," (4.) —It is with reference to these two things, the patience and the faith of the Thessalonians, that the Apostle speaks throughout the rest of *a.* First he seems to have had their patience principally in his mind: for he says, ἐν πασὶ τοῖς διωγμοῖς ὑμῶν, καὶ ταῖς θλιψεσιν αἷς ἀνεχέσθε, "In all your persecutions and tribulations that ye endure," (4.) The next five verses, 5—9, refer to the same subject, the sufferings and troubles of the Thessalonians; and also to the danger of those who inflicted them: and thus the whole bears a reference to the patience of the Thessalonians under them, in which the Apostle finds a cause of glorying and thanksgiving.—Then, in verse 10, the Apostle returns to the other topic, their faith, Πιστις: first saying, in a general way, ἐν πασὶ τοῖς πιστεύουσιν, "In all them that believe;" and then bringing the reference home to the faith of the Thessalonians in particular, by adding, ὅτι,

ἐπιστευθῇ το μαρτυριον ἡμῶν ἐφ' ὑμᾶς, "Because our testimony among you was *believed*." Thus the two topics, Πιστις and Ὑπομενη, faith and patience, are kept in sight throughout. These are the occasions of the Apostle's glorying; and, together with their Ἀγαπή or charity, the sources of his thankfulness to God, which I therefore regard as the leading topic of *a*.—Let us now pass on to *a*., the first portion of *B*.

This portion also begins with thanksgiving; and that, as we have already seen, in terms corresponding to those at the beginning of *a*. But in verse 15, the last of the three which compose *a*., we have no longer thanksgiving, but exhortation: Ἀρα ἔν, ἀδελφοί, στήκετε, κ. τ. λ.; "Therefore, brethren, stand fast," &c.: whence it may be urged that though verse 13, the first of *a*., and perhaps verse 14, the second, do admit of being arranged under the head of thanksgiving, and therefore in correspondence with *a*., yet verse 15 ought not to be forced into any such arrangement, but, as it consists of exhortation, belongs rather to *c*. and *c*.

To this I reply, that *a*., as well as *a*., will be found on examination to be an integral portion; and that therefore the whole of it ought to go together. The three verses contain three topics, which are placed in a very suitable and instructive order. First the Apostle says, Εἰλετο ὑμᾶς, "God hath *chosen* you," (verse 13:) secondly, Ἐκαλεσεν ὑμᾶς, he hath "*Called* you," (verse 14:) and thirdly, Ἀρα ἔν στήκετε καὶ κρατεῖτε—, "Therefore *stand fast and hold fast*—," (verse 15.) Now these three things, it is to be observed, are placed by the Apostle in the three verses before us in their proper order; that is, in the order of time in which they actually occur. First we have the choosing, which is Ἀπ' ἀρχῆς, "from the beginning," (13:) then we have the calling, which is at the time when the gospel is preached to those who are chosen, Ἐκαλεσεν ὑμᾶς δια τῆ ευαγγελιᾶς ἡμῶν, "He called you by our gospel," (14:) and lastly we have the duty inferred of standing fast and holding fast, Ἀρα ἔν στήκετε, "*Therefore stand fast*," &c., (15,) which applies to the whole subsequent period of life. The Apostle having expressed his thankfulness for the blessings conferred on the Thessalonians in the 13th and 14th verses, very naturally proceeds to exhort them to do *their* part in the 15th, and in this way there is a transition from thanksgiving to exhortation. Yet is there no want of harmony in the passage: it is Totus teres atque rotundus: much force and meaning would be lost by not taking the last of the three verses in connexion with the other two: and though we have exhortation at the end and thanksgiving at the beginning, yet is it the thanksgiving for

blessings vouchsafed which suggests the exhortation to walk worthy of them.*

And thus thanksgiving is the *leading* topic of *a*. as well as *a*. And this is one reason why in the arrangement of *B*. and *B*. I exhibit *a*. the first portion of *B*. in correspondence with *a*. the first portion of *B*.: in which other portion in the same manner, though every word of it is not thanksgiving, yet thanksgiving is the topic by which the others are introduced.

Yet not the only reason. We now come to "Verbal correspondences," or "Corresponding terms." If we proceed to a particular examination, we shall find that there are several of these in *a*. *a*.: as also in *b*. *b*. and *c*. *c*. These however are not perhaps so numerous as in some other parts of Scripture, hereafter to be noticed: and it is to this circumstance that I referred at the beginning of my remarks upon the Epistle.

We have already noticed the correspondence between the beginning of *a*. and the beginning of *a*.

Εὐχαριστεῖν οφειλομεν τῷ Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοί ὅτι κ. τ. λ. (i. 3.)

Ἡμεῖς δὲ οφειλομεν εὐχαριστεῖν τῷ Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοί ὅτι κ. τ. λ. (ii. 13.)

Again, the means by which the Thessalonians were brought to the knowledge of the truth are spoken of both in *a* and *a*. In *a*. we have

Ἐπιστῶθῃ το μαρτυριον ἡμῶν ἐφ' ὑμᾶς,
Our testimony among you was *believed*, (i. 10.)

and in *a*.,

Ἐκαλεσεν ὑμᾶς δια τῆ ευαγγελιᾶς ἡμῶν,
He called you *by our gospel*, (ii. 14:)

and,

Εδιδάχθητε, εἴτε δια λόγου εἴτε δι' ἐπιστολῆς ἡμῶν.

Ye have been taught, whether *by our word or our epistle*. (ii. 15.)

* A similar remark may be applied to the "General Thanksgiving" of our Liturgy. The latter part of it is not, strictly speaking, thanksgiving; but supplication, for a due sense of all God's mercies acknowledged in the former part, and for power to lead a life that may prove our sense of them. Yet here there is no want of harmony.

See Appendix, I.

Here the corresponding terms particularly to be noticed, are *Μαρτυριον ἡμῶν* in *a.*, and *Εὐαγγελιον ἡμῶν*, *Ἐπιστολῆς ἡμῶν* in *a.*; "Our testimony," "Our gospel," "Our Epistle:" each signifying the means by which spiritual knowledge had been conveyed to the Thessalonians.

Again, while in *a.* we have

Εἰς τὸ καταξιώθηναι ὑμᾶς τῆς βασιλείας τοῦ Θεοῦ, (i. 5,)

in *a.* we find

Εἰς σωτηρίαν, (ii. 13,)

Εἰς περιποίησιν δόξης τοῦ Κυρίου (ii. 14.)

In each of these clauses the Apostle holds out to the Thessalonians their hope of salvation and eternal glory. Each of them begins with the same preposition, *Εἰς*, and comparing the third with the first, we have not only *Εἰς* answering to *Εἰς*, but *Περιποίησιν* to *Τὸ καταξιώθηναι ὑμᾶς*, *Δόξης* to *Τῆς βασιλείας*, and *Τὸ Κυρίου* (*ἡμῶν Ἰησοῦ Χριστοῦ*) to *Τῷ Θεῷ*.

The topic of *glory*, too, which appears in *a.* in the last of the three clauses just cited, also occurs in *a.* In *a.* the Apostle speaks of "our Lord Jesus Christ," as coming "to be glorified in his saints."

Τὸ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, (8,) ... ὅταν ἐλθῇ ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ, (10:)

a.

Εὐχαριστοῦν οφείλομεν τῷ Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοί, ὅτι i. 3—.

Ἐπιστευθῇ τὸ μαρτυριον ἡμῶν ἐφ' ὑμᾶς. —10—.

Εἰς τὸ καταξιώθηναι ὑμᾶς τῆς βασιλείας τοῦ Θεοῦ. —5—.

We are bound to thank God always for you, brethren, because i. 3—.

Our testimony among you was believed. —10—.

To your being counted worthy of the kingdom of God. —5—.

Our Lord Jesus Christ, (8,) ... When he, (the Lord) shall come to *be glorified* in his saints, (10.)

And in *a.* a corresponding topic appears in corresponding terms.

Εἰς περιποίησιν δόξης τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

To the obtaining of *the glory* of our Lord Jesus Christ. (ii. 14.)

Here however it may be thought that the correspondence is not very striking. Yet let it be remembered that both passages refer to the same time: and also to the same subject, the glory of our Lord; the one setting forth the manifestation of it in believers, and the other, their participation in it. The two clauses seem to have been written with reference to each other, and should so be interpreted.

Thus *a.* and *a.* correspond, not only because thanksgiving is the leading topic in each, and because every other topic is introduced by this of thanksgiving: but also, because we find terms in every part of *a.* corresponding to terms in *a.*—The same sort of evidence, more or less striking, will be found in other instances as they come under our consideration.

The corresponding terms in *a.* and *a.* are now to be brought together.

a.

Ἡμεῖς δὲ οφείλομεν εὐχαριστοῦν τῷ Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοί ὅτι ii. 13—.

Ἐκάλεσεν ὑμᾶς διὰ τὸ εὐαγγελιον ἡμῶν. 14—.

Ἐδιδάχθητε, εἴτε διὰ λόγον εἴτε δι' ἐπιστολῆς ἡμῶν. —15.

Ἐπέλετο ὑμᾶς ὁ Θεὸς εἰς σωτηρίαν. —13—.

Εἰς περιποίησιν δόξης τοῦ Κυρίου —14.

But we are bound to thank God always for you, brethren, because ii. 13—.

He called you by *our gospel*. 14—.

Ye have been taught, either by *our word* or by *our epistle*. —15.

God hath chosen you to salvation. —13—.

To the obtaining of the glory of our Lord —14.

D

We now go on to *b.* and *b.*

In *b.*, the second portion of *B.*, the unity of subject is absolute: the whole referring to prayer, and setting forth the prayer of the Apostle for the Thessalonians.

In *b.* also, the second portion of *B.*, prayer is the leading topic. In the two first verses, ii. 16, 17, we have the Apostle praying again for the Thessalonians. In the two next, iii. 1, 2, he directs them to pray for him. In the last, iii. 5, he prays for them once more. In two verses of *b.*, indeed, iii. 3, 4, we have not prayer, but an expression of confidence in God. There is however an easy transition to this subject. He desires the Thessalonians to pray, that he might "be delivered from unreasonable and wicked men," (iii. 2,) and adds, *Οὐ γὰρ παντῶν ἡ πίστις*, (2,) *πιστός δὲ ἐστὶν ὁ Κύριος*, (3.) "All men have not faith," (therefore there are some men from whom you must pray that I may be delivered,) "but the Lord is faithful," (therefore we may depend on him though not on them.) And again, there is an easy transition back again from the expression of confidence to prayer. *Πεποιθήμεν δὲ ἐν Κυρίῳ*, &c. (iii. 4,) *Ὁ δὲ Κύριος κατευδυναί*, &c. (iii. 5.) "We have confidence in the Lord touching you," &c. (iii. 4,) "But the Lord direct your hearts," &c. (iii. 5:) as if he would say, I trust in the Lord for you, yet I do not the less on that account pray to the Lord for you.—Here then by observing the connexion with the leading topic, we learn a useful lesson, namely, that our confidence in the Lord is never to prevent our praying to the Lord for what we want.—Thus prayer is the leading topic, though not the only topic, of *b.*

b.

Προσευχόμεθα παντοτε περὶ ὑμῶν. i. 11—.

Ὅπως ἐνδοξασθῇ τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν ὑμῖν. 12—.

Πληρώσῃ πασαν εὐδοκίαν ἀγαθωσύνης καὶ ἐργῶν πίστεως. —11.

We pray always for you. i. 11—.

That the name of our Lord Jesus Christ may be glorified in you. 12—.

Fulfil all the good pleasure of his goodness, and the work of faith. —11.

b. then is an integral portion, as well as *b.*—Moreover we have corresponding terms in *b.* and *b.*, as well as in *a.* and *a.*

In *b.* the Apostle prays,

Ὅπως ἐνδοξασθῇ τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν ὑμῖν,

That the name of our Lord Jesus Christ may be glorified in you, (i. 12.)

In *b.*, in similar terms, he desires the Thessalonians to pray for him:

ἵνα ὁ λόγος τοῦ Κυρίου τρέχῃ καὶ δοξάζεται, καθὼς καὶ πρὸς ὑμᾶς,

That the word of the Lord may have free course and be glorified, even as with you, (iii. 1.)

There are many verbal correspondences between these two prayers; that which the Apostle offers for the Thessalonians, and that which they are desired to offer for him. In the one we have *Ὅπως*, in the other *ἵνα*: in the one *ἐνδοξασθῇ*, in the other *δοξάζεται*: in the one *τὸ ὄνομα*, in the other *ὁ λόγος*: in the one *τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ*, in the other *τοῦ Κυρίου*: in the one *ἐν ὑμῖν*, in the other *καθὼς καὶ πρὸς ὑμᾶς*: so that the Apostle clearly had *b.* in his mind, in writing *b.*: to say nothing of the corresponding terms noticed before, *προσευχόμεθα παντοτε περὶ ὑμῶν*, in *b.*, (i. 11;) and *προσευχέσθε, ἀδελφοί, περὶ ἡμῶν*, in *b.*, (iii. 1;) "We pray always for you," "Pray, brethren, for us."

b.

Προσευχέσθε, ἀδελφοί, περὶ ἡμῶν. iii. 1—.

ἵνα ὁ λόγος τοῦ Κυρίου τρέχῃ καὶ δοξάζεται καθὼς καὶ πρὸς ὑμᾶς. —1.

Στηριξάι ὑμᾶς ἐν παντί λόγῳ καὶ ἐργῳ ἀγαθῷ. ii. —17.

Brethren, pray for us. iii. 1—.

That the word of the Lord may have free course and be glorified, even as it is with you. —1.

Stablish you in every good word and work. ii. —17.

We now proceed to c. and c. We have already seen the correspondence in the terms of exhortation employed in these passages. In the former we have Ερωτῶμεν δε ὑμᾶς, ἀδελφοί, "Now we beseech you, brethren," (ii. 1;) and in the latter, Παραγγέλλομεν δε ὑμῖν, ἀδελφοί, "Now we command you, brethren," (iii. 6,) and Τοῖς δε τοιούτοις παραγγέλλομεν καὶ παρακαλῶμεν, "Now them that are such we command and exhort," (iii. 12.) The mode of exhortation also, is much the same, both in c. and c.

First,

c. { Ερωτῶμεν δε ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ Κυρίου ἡμῶν
Ἰησοῦ Χριστοῦ.
Now we beseech you, brethren, *by the coming of our Lord Jesus Christ.* (ii. 1.)

Then,

c. { Παραγγέλλομεν δε ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ Κυρίου ἡμῶν
Ἰησοῦ Χριστοῦ.
Now we command you, brethren, *in the name of our Lord Jesus Christ.* (iii. 6.)
Τοῖς δε τοιούτοις παραγγέλλομεν καὶ παρακαλῶμεν, διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
Now them that are such we command and exhort *by our Lord Jesus Christ.* (iii. 12.)

The first part of c., (ii. 1—9,) admonishes the Thessalonians not to expect the immediate coming of the day of judgment: for that first the man of sin must be revealed, of whom a description is given. The remainder of c., (ii. 10—12,) admonishes his followers of their danger.—c. is an admonition to withdraw from disorderly brethren.—We have already seen that c. and c. agree so far as this, that each of them begins with exhortation: but I apprehend that there is more of correspondence between c. and c. than might at first be suspected.

In c. the Apostle warns the brethren not to be easily unsettled in their minds by the apprehension of the speedy approach of the last day, (Εἰς το μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπο τοῦ νοοῦ, μὴτε θροεῖσθαι κ. τ. λ. ii. 2.) And I would suggest that the individuals referred to in the other passage, c., as disorderly and idle persons, were persons who had suffered themselves to be thus unsettled in their minds, and who had afterwards fallen, as the natural consequence, into irregularities of conduct. Ακούομεν γὰρ τινὰς περιπατοῦντας ἐν ὑμῖν ἀτακτῶς, μὴδὲν ἐργαζομένους, "We hear that there are some which walk among you disorderly, working not at all," says the Apostle in c. (iii. 11.) This is exactly what we might expect to happen in such a state of things as is intimated in c.: as it is what, from the history of the church,

we know to have happened in subsequent periods under similar circumstances. A notion prevailed among the Thessalonians that the world was soon to be at an end: and people at first would begin to be unsettled in their minds, Σαλευθῆναι ἀπο τοῦ νοοῦ καὶ θροεῖσθαι, (ii. 2;) and then to be unsettled in their conduct, Περιπατοῦντες ἀτακτῶς; neglecting their duties and usual occupations, Μὴδὲν ἐργαζομένοι, ἀλλὰ περιεργαζόμενοι, (iii. 11:) while the Apostle, as if referring to this state of things, says in c.,

Ὑμεῖς δε, ἀδελφοί, μὴ ἐκκακῆσητε καλοποιοῦντες,

But ye, brethren, be not weary in well doing, (iii. 13:)

as he says before in c.,

Εἰς το μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπο τοῦ νοοῦ,

That ye be not soon shaken in mind, (ii. 2:)

the one admonition referring to the mind, the other to the conduct.

I venture to suggest these hints, because they seem to throw some light upon the correspondence of c. and c. It is evident that the disorderly persons mentioned in c., the latter portion, were brethren; because the Apostle, at the end of c., directs that they be dealt with as such: Μὴ ὡς ἐχθρὸν ἡγείσθῃς, ἀλλὰ νοθεύῃς ὡς ἀδελφόν: "Count him not as an enemy, but admonish him as a brother," (iii. 15:) which corresponds with the class of persons whom he exhorts not to be shaken or troubled in c. It is evident, also, from the terms in which the Apostle admonishes the Thessalonians in c., that some persons had been unsettled by the idea that the last day was at hand; (whether the persons referred to in c. or no.) If then we do not believe that these are the persons referred to in c., we must suppose that there were two classes of unsettled persons among the believing Thessalonians. It is very possible, however, that the evil had spread further with some than with others: a part being unsettled only in their minds, but a part in their conduct also; as I have already intimated.

Be this as it may, there are some corresponding terms to be noticed in c. and c., besides those already mentioned. In c. we have

Μὴτε δια λόγον, μὴτε δι' ἐπιστολῆς ὡς δι' ἡμῶν,

Neither by word, nor by epistle, as from us, (ii. 2:)

and in c.,

Τῷ λόγῳ ἡμῶν δια τῆς ἐπιστολῆς,

Our word by this epistle, (iii. 14.)

There is somewhat of antithetical correspondence in the occasions which lead to the employment of these corresponding terms. In *c.* the object of the Apostle is to recommend caution in the interpretation of his words and writings, to those who studied them; while in *c.* he refers to those who slighted them.

Again: the Apostle refers both in *c.* and *c.* to the instructions which he gave to the Thessalonians while with them, and this in corresponding terms.

Ετι ὡν πρὸς ὑμᾶς, ταῦτα εἶπον ὑμῖν.

When I was yet with you, these things I told you.
(*c.* ii. 5.)

Ὅτε ἦμεν πρὸς ὑμᾶς, τὸτο παρηγγέλλομεν ὑμῖν.

When we were with you, this we commanded you.
(*c.* iii. 10.)

This correspondence seems to confirm the interpretation which I have offered above. That is, both in *c.* and *c.* the Apostle refers to instructions given to the Thessalonians while he was yet with them: which instructions were, in the first instance, (*c.*), that the day of judgment should not come till the "man of sin" had been revealed, (ii. 3—5;) and in the second instance, (*c.*), that those who neglected their duties and occupations did wrong and were to be punished, (iii. 10.) While the Apostle was with the Thessalonians then, he had to teach them that the end of the world was not yet at hand, and therefore they were not to be unsettled in their minds: and while he was with

c.

Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρρησίας τῆς Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. ii. 1—.

Εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τῆς ὁδοῦ. 2—.

Μητὲ δια λόγου, μητὲ δι' ἐπιστολῆς, ὡς δι' ἡμῶν. —2—.

Ετι ὡν πρὸς ὑμᾶς, ταῦτα εἶπον ὑμῖν. —5.

Καὶ νῦν τὸ κατεχόν οἴδατε. 6—.

Ἵνα κριθῶσι. 12—.

Μὴ ἀλλὰ 12. (End of *c.*)

them he also had to admonish some of them for their unsettled lives. Surely then we have some plea for viewing the two admonitions in connexion with one another.

Both in *c.* and *c.* also, the Apostle refers to the knowledge already possessed by those whom he addresses, upon the subject of which he is speaking. Καὶ νῦν τὸ κατεχόν οἴδατε; "And now ye *know* what withholdeth;" (ii. 6:) Αὐτοὶ γὰρ οἴδατε, "For yourselves *know*;" (iii. 7.) Here we have another verbal correspondence.

Moreover, toward the end of *c.* we have an object proposed, Ἵνα κριθῶσι, (ii. 12,) and again toward the end of *c.* an object proposed, Ἵνα εντραπη, (iii. 14:) in the one case condemnation, for the abominable and unbelieving; in the other repentance and amendment, for the erring brother.—The form of the concluding clauses of *c.* and *c.* is also somewhat similar.

Μὴ πιστεύσαντες τῇ ἀληθείᾳ, ἀλλὰ' εὐδοκῆσαντες ἐν τῇ ἀδικίᾳ.
(ii. 12.)

Μὴ ὡς ἐχθρὸν ἠγείσθε, ἀλλὰ' ὡς ἀδελφόν. (iii. 15.)

In the former instance we have "not good, but evil:" in the latter, "not evil, but good." In the first instance, at the end of *c.*, the Apostle refers to obstinate sinners who had pleasure in unrighteousness, and who preferring evil to good would finally be lost: and in the second instance, at the end of *c.*, to brethren who had stumbled, yet had not fallen past recovery, but might by wholesome discipline be brought back to repentance and salvation.

c.

Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί, ἐν ὀνόματι τῆς Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. iii. 6—.

Τοῖς δὲ τοιαῖτοις παραγγέλλομεν καὶ παρακαλοῦμεν, διὰ τῆς Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. 12—.

Ἵμεῖς δὲ, ἀδελφοί, μὴ ἐκκακησῆτε καλοποιοῦντες. 13.

Τῷ λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς. —14—.

Ὅτε ἦμεν πρὸς ὑμᾶς, τὸτο παρηγγέλλομεν ὑμῖν. 10—.

Αὐτοὶ γὰρ οἴδατε. 7—.

Ἵνα εντραπη. —14.

Μὴ ἀλλὰ 15. (End of *c.*)

c.
Now we beseech you, brethren, by the coming
of our Lord Jesus Christ. ii. 1—.

That ye be not soon shaken in mind. 2—.

Neither by word, nor by epistle, as from us.
—2—.

When I was yet with you, I told you these
things. —5.

And now ye know what withholdeth. 6—.

That they might be damned. 12—.

c.
Now we command you, brethren, in the name
of our Lord Jesus Christ. iii. 6—.

Now them that are such we command and exhort
by our Lord Jesus Christ. 12—.

But ye, brethren, be not weary in well-doing. 13.

Our word by this epistle. —14—.

When we were with you, this we commanded
you. 10—.

For yourselves know. 7—.

That he may be ashamed. —14.

This is what I have now to offer upon the Second
Epistle to the Thessalonians. Its general character is
that of an introverted parallelism of four members, A. B.
B. A.—The two extreme members, A. and A., are epis-
tolary, and the particulars of their correspondence have

been given. The two central members, B. and B., consist
of three parts each, which parts correspond respectively
in the order in which they stand. The following is a
skeleton of the Epistle, in conformity with the arrange-
ment given at length at pages i. ii. in Part the Second.

A. { i. 1, 2. Epistolary.

B. { a. { i. 3—10. Thanksgiving.
b. { i. 11, 12. Prayer.
c. { ii. 1—12. Admonition.

B. { a. { ii. 13—15. Thanksgiving.
b. { ii. 16.—iii. 5. Prayer.
c. { iii. 6—15. Admonition.

A. { iii. 16—18. Epistolary.

I need not mention the value of a sketch of this kind drawn out upon correct principles, to those who wish to read their bibles profitably.

And not only to those who wish to read, but to those who wish to remember. How difficult is it to remember a sermon, however excellent, provided it wants arrangement. But let it have what is called a good division, and the hearer finds that by the help of this division he can afterwards call to mind every idea, and the whole substance

and texture of the discourse. It must be satisfactory to those preachers who follow the ancient usage of our church and divide their sermons, to know that they have the Holy Spirit for an authority in the example of Paul the Apostle. Perhaps it will afford them still farther satisfaction, should it be shown on some future occasion, that the same writer, in one of his Epistles at least, has taken particular verses of his own or of the Old Testament, and divided upon them as texts.

THE
SECOND EPISTLE GENERAL
OF
PETER.

ST. PETER, in this Epistle, has written according to the laws of parallelism, yet has not adhered to them with absolute strictness throughout.

The Second Epistle of St. Peter is arranged in Part the Second, at page iii. in Greek and page iv. in English, as an introverted parallelism of six members, A., B., C., C., B., A.: for the purpose of intimating that A. corresponds to A., B. to B., and C. to C.

We will begin with the two central members, C. and C., as these together form the bulk of the Epistle.—C. is divided into three parts, a., b., c.; and C. into three corresponding parts, a., b., c.—Let us first see what are the subjects treated of in a., b., and c.; and it will then remain to be shown that these are taken up again in the same order in a., b., and c.: so that a. corresponds to a, b. to b., and c. to c.

There is this distinction to be made between a. and b., that in a. the Apostle speaks of himself in particular as the teacher of those whom he addresses; and in b. of other apostles, and of the prophets in general.—First, in a., he speaks of himself, using the singular number throughout. Οὐκ ἀμελήσω, “I will not be negligent,” (i. 12—.) Δικαίον δὲ ἡγούμεαι, “I think it meet,” (13—.) Τοῦ σκηνώματός μου, “My tabernacle,” (14,) Σπουδάσω, “I will endeavour,” (15—.)—Then he goes on in the first part of b. to speak in

the plural number; no longer referring to himself alone, but to other apostles as well as himself. Ἐγνώρισάμεν, “We made known,” (16,) Ἡμεῖς ἠκούσαμεν, “We heard,” (18,) alluding particularly to what was heard by James and John as well as by himself, upon the holy mountain.—Lastly, in the remainder of b. the Apostle goes on to speak of prophecy and the prophets; Τὸν προφητικὸν λόγον, the “Word of prophecy,” (19—.) Ἅγιοι Θεοῦ ἄνδρες, “Holy men of God,” (—21.)—So that in a. we have St. Peter alone, and in b. the apostles and prophets.

The character of c. is different from that of either a. or b.—It relates neither to St. Peter in particular, nor to the holy apostles and prophets: but to men of corrupt minds, Ψευδοδιδασκαλοὶ, “False teachers,” (ii. 1;) whose errors, impurities, danger, seductions, and apostacy, are set forth throughout this portion of the Epistle.

Thus in a. we have the Apostle St. Peter himself; in b. a more general reference to the apostles and prophets; and in c. the wicked, corrupt, and abominable, who are there exposed and denounced.—I do not think it necessary to show at length that each of the portions before us in a., b., and c., is an integral part: because the reader, by casting his eye over the passages, will easily perceive that the subjects which I have assigned are respectively the leading topics of the three portions.

I am next to show then that in *a. b.* and *c.*, we have the same three topics taken up in the same order.—In *a.*, as in *a.*, we have St. Peter alone. Ὑμιν γράφω, “I write unto you.” Διεγείρω, “I stir up.” And we are to observe that the Apostle professes the same motive and intention in *a.* as in *a.*: namely, that of reminding, as distinguished from teaching what was not known before. Thus in *a.* he says, Οὐκ ἀμελήσω αἰεὶ ὑμᾶς ὑπομνησκείν, “I will not be negligent to put you always in *remembrance*,” (i. 12—;) Σπουδάσω δὲ . . . τὴν τούτων μνημὴν ποιεῖσθαι, “I will endeavour that ye may have these things always in *remembrance*,” (15;) and especially,

Διεγείρειν ὑμᾶς ἐν ὑπομνήσει,

“To stir you up by way of *remembrance*,” (13.)

To all these expressions in *a.*, but to the last especially, corresponds that which we meet with in the other member, *a.*:

Διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εὐκρινὴ διάνοιαν.

“I stir up your pure minds by way of *remembrance*.”

The Apostle's purpose of not being contented with *once* instructing those whom he addresses, but *repeatedly* putting them in mind, is expressed at the beginning of *a.* in the following terms: Διὸ οὐκ ἀμελήσω ΑΕΙ ὑμᾶς ὑπομνησκείν, “I will not be negligent to put you *always*,” or *continually*, “in *remembrance*,” (12—.) The same purpose is again intimated at the beginning of *a.* Ταύτην ἡδὴ, ἀγαπητοί, δευτέραν ὑμῖν γράφω ἐπιστολήν, “This *second* epistle, beloved, I *now* write unto you.”—Let us observe too that the Apostle designates the character of those whom he addresses both in *a.* and *a.*: intimating in each of these passages that they are not ignorant or unconverted persons, but persons who have already been brought to the knowledge of the truth, and to a consistent course of life: saying in *a.*, Καίπερ εἰδοτάς, καὶ ἐστηρικμένους ἐν τῇ παρούσῃ ἀληθείᾳ, “though ye *know*, and be *established in the present truth*,” (—12;) and in *a.*, Διεγείρω ὑμῶν . . . τὴν εὐκρινὴ διάνοιαν, “I stir up your *pure minds*.”—Thus *a.* corresponds to *a.*: each of these members relating to the Apostle St. Peter, the author of the Epistle; and to his design and purpose of stirring up the minds of those whom he addresses, and who were already believers, having been previously brought to the knowledge of the truth.

Of the two topics found in *b.*, that is, the apostles in *d.* and the prophets in *e.*, the latter is first taken up, in *e.*, the first member of *b.*;

Μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν,

“That ye be mindful of the words which were spoken before by the holy *prophets*:”

and the latter afterwards in *d.*, the second;

Καὶ τῆς τῶν ἀποστόλων ἡμῶν ἐντολῆς τῷ Κυρίῳ καὶ Σωτῆρι,

“And of the commandment of us the *apostles* of the Lord and Saviour.”

So that the general character of *b.* and *b.* may be exhibited in the form of an introverted parallelism of four members, thus:

$$\begin{array}{l} b. \left\{ \begin{array}{l} d. \left\{ \begin{array}{l} i. 16—18. \text{ Apostles.} \\ e. \left\{ \begin{array}{l} 19—21. \text{ Prophets.} \\ e. \left\{ \begin{array}{l} iii. 2—. \text{ Prophets.} \\ d. \left\{ \begin{array}{l} —2. \text{ Apostles.} \end{array} \right. \end{array} \right. \end{array} \right. \end{array} \right. \end{array} \right. \end{array}$$

There are moreover some verbal correspondences in *d.* and in *e. e.*, respectively.—In *d.*, where the apostles are referred to, we observe in the Greek a degree of emphasis in the use of the personal pronoun. Καὶ ταύτην τὴν φωνὴν ἡμεῖς ἤκουσαμεν, “And this voice . . . *we* heard,” (18—.) The same emphasis is found in *d.* Καὶ τῆς τῶν ἀποστόλων ἡμῶν ἐντολῆς, “And of the commandment of *us* the apostles.” The personal pronoun answers the same purpose in both instances: that of calling our attention to St. Peter and the other apostles as our qualified and appointed teachers.—Moreover in *d.* St. Peter sets forth the majesty of our Lord Jesus Christ as witnessed by himself and the other chosen apostles on the mount: and in *d.* he says, “Us the apostles of the Lord and Saviour;” again speaking of the apostles in connexion with their Lord.

Again, (to proceed from *d. d.* to *e. e.*) in *e.* the Apostle speaks of the “*Word of prophecy*,” Τὸν προφητικὸν λόγον, (19—;) and in *e.* of “the *words* spoken before by the holy prophets,” Τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν.—The epithet “*holy*” is applied to the prophets at the end both of *e.* and *e.* Ελάλησαν ἅγιοι Θεοῦ ἄνθρωποι,* “Spake *holy* men of God,”

* Were it now our business to notice subdivisions and parallelisms of a more minute kind, it would be proper to call the attention of the reader, in this passage, to the correspondence of ἅγιοι and

(—e.): Ὑπο τῶν ἁγίων προφητῶν, "By the *holy* prophets," (—e.)—Moreover ΠΡΟΒΕΒΗΜΕΝΩΝ ῥημάτων, "The words spoken *before*," in e., reminds us of the ΗΝΕΧΘΗ ΠΟΤΕ ΠΡΟΦΗΤΕΙΑ, "Prophecy came *in old time*," in e., (21—.)

Thus d. corresponds to d., and e. to e.; or b. to b.—Let it be here observed also that as St. Peter speaking of himself alone in a. uses the singular number, and speaking of other apostles besides himself in d. the first member of b. uses the plural number, so the same distinction occurs also in a. and d. That is, in a., as in a., the Apostle uses the singular number, speaking of himself only; and in d., as in d., the plural number, saying "Us the apostles."

We now proceed to c. and c. These passages relate to men of a very different character from the apostles and prophets, men of corrupt minds, false teachers, and scoffers.—There is this point of general resemblance between the two passages, that the Apostle in each of them begins by speaking prophetically, as of persons who are to be hereafter, and proceeds to speak as of persons already in existence. I shall not here enter into a discussion for the purpose of explaining this circumstance. I only mention it for the purpose of pointing out the correspondence between the two members in question, c. and c. In c. the Apostle says in the first instance ΕΣΟΝΤΑΙ ΨΕΥΔΟΔΙΔΑΣΚΑΛΟΙ, "There shall be false teachers," (ii. 1.) But afterwards he speaks in the present tense. Οὗτοί εἰσι πηγαὶ ἀνδρεί, "These are wells without water," (17—:) Δελεάζουσιν, "They allure," (18:) &c.—So also in c. Here again the Apostle speaks in the first instance in the future tense; ΕΛΕΥΣΟΝΤΑΙ ἐπ' ἐσχάτου τῶν ἡμερῶν, "There shall come in the last day," (iii. 3:) but afterwards in the present; Λαλθαίει γὰρ αὐτοὺς τοῦτο θελοντάς, "For this they willingly are ignorant of," (5—.)

It is observable also that both in c. and c. the Apostle is speaking of persons connected in a greater or less degree with the Christian church. In c. indeed he speaks of them as Τὸν ἀγοράσαντα αὐτοὺς Δεσποτὴν ἀρνουμένοι, "Denying the Lord that bought them," (ii. —1—;) yet does he speak of them in the same passage as Ψευδοδιδασκαλοὶ, "False teachers," and as persons who should bring in "Damnable

heresies," Αἵρεσις ἀπωλείας, and afterwards as persons who should lead others astray, (1.) Therefore it is evident that the persons referred to by the Apostle in c. were persons who should be in some degree connected with the Christian church. And I imagine the same to be the case in c.: for the persons whose coming is there foretold, are spoken of as "Scoffers," (iii. —3;) and as making mention of the "Promise" of our Lord's "Coming," and of the "Fathers" having fallen asleep, (4;) and as being "Willingly ignorant" of some of the truths of religion, (5—:) language which seems to imply that here also, in c., persons connected in a greater or less degree with the Christian church are referred to, as well as in c. And this constitutes an additional point of agreement between c. and c.

But while many subjects appear both in c. and c., such as the personal depravity of the false teachers, their perversions of divine truth, and their final destruction, the last of these is the topic which seems to be principally kept in view in c., where the Apostle speaks at length of the day of judgment, with reference to the final destruction of the wicked. This particular topic appears however in c. also. In c. the Apostle tells us that the Lord knoweth how to reserve the unjust Εἰς ἡμέραν κρίσεως, "Against the day of judgment," (9.) So also, in looking over c., we find Εἰς ἡμέραν κρίσεως, "Against the day of judgment," (7.) Ἡμέρα Κυρίου, "The day of the Lord," (10—,) Του Θεου ἡμέρας, "The day of God." (12.)—In c. the Apostle speaks in one and the same verse (3,) of the Κριμα and Απωλεια, the "Judgment" and "Perdition," of the wicked: and again brings together the same two topics in c.; Εἰς ἡμέραν Κρίσεως καὶ ἀπωλείας, "Against the day of judgment and perdition." (—7.)—Κρίσεως καὶ ἀπωλείας in this place last cited of c., reminds us also of Ἀλωσιν καὶ φθοραν in c.: (12.)—The utter destruction of the wicked is set forth by the word Καταφθαρησονται, "Shall utterly perish," in c., (—12,) and the utter destruction of the world and the works that are in it by the word Κατακαησεται, "Shall be utterly burned," or "Shall be burned up," in c., (—10.) The force of Κατα in composition is here the same both in c. and c.—In c. moreover, we have the idea of a punishment reserved for the wicked, or of the wicked being reserved for a punishment. Οἷς ὁ ζῶφος τοῦ σκοτοῦς εἰς αἰῶνα τετήρηται, "For whom the mist of darkness is reserved for ever," (—17;) Εἰς κρίσιν τηρουμένους, "Reserved unto judgment," (4;) Ἀδίκους εἰς ἡμέραν κρίσεως κολαζομένους τηρεῖν, "To reserve the unjust against the day of judgment to be punished," (—9.) This idea of reservation recurs in c. Here we have the heavens and the earth reserved for the same occasion: Τεθσαυρισμένοι εἰσι, πυρὶ τηρουμένοι εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων,

Ἅγιοι: Ὑπο Πνεύματος Ἁγίου φερόμενοι ἐλάλησαν ἅγιοι Θεοῦ ἄνθρωποι, "As they were moved by the Holy Ghost spake holy men of God:" as if the Apostle meant to intimate that, though there were some instances to the contrary, as those of Balaam and Saul, yet, in general, and especially as far as the writers of the canonical books of the Old Testament were concerned, it was only holy men who spake by the Holy Ghost.

"Kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men," (—7.) Here the reader will observe in particular the correspondence of the phrases,

Εἰς κρίσιν τηρημένοις,

Reserved unto judgment, (ii. 4.)

Εἰς ἡμέραν κρίσεως τηρεῖν,

To reserve against the day of judgment, (—9.)

} in c.

and

Τηρημένοι εἰς ἡμέραν κρίσεως,

Reserved against the day of judgment, (iii.—7.) } in c.

The idea of reserve, or keeping in store, seems to be introduced in c. by that of an apparent or only imaginary delay. Οἷς το κρίμα ἐκπαλαὶ οὐκ ἀργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ νυσταζει, "Whose judgment now of a long time *lingereth not*, and their perdition *slumbereth not*," (—3.) This idea of a supposed delay recurs in c. Οὐ βραδυνεῖ ὁ Κύριος τῆς ἐπαγγελίας, ὡς τινεὶ βραδυτῆτα ἡγοῦνται, "The Lord *slacketh not* concerning his promise, as *some men count slackness*," (9—.) Here in the one instance we have Οὐκ ἀργεῖ, Οὐ νυσταζει, "Lingereth not," "Slumbereth not," and in the other, Οὐ βραδυνεῖ, "Slacketh not."—This same idea of a supposed delay, which first appears in c., we find indeed towards the beginning of c., in the words of the wicked: Που ἐστὶν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ, κ. τ. λ., "Where is the promise of his coming," &c., (4—.) It is also referred to at verse 8 of c.

In c. the Apostle warns those whom he addresses, by saying that the wicked should make merchandise of them Πλαστοῖς λόγοις, "With feigned words," (3—:) and in c. he gives us a specimen of these Πλαστοὶ λόγοι:—Καὶ λεγοντες, πᾶς ἐστὶν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ; Αὐτῶν γὰρ οἱ πατέρες ἐκοιμήθησαν, πάντα ἔτι διαμένει ἀπ' ἀρχῆς κτίσεως, "And saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation." (4.)—The words here given us by St. Peter in c. enable us I apprehend to understand what he means by Πλαστοὶ λόγοι in c.: that is, words contrived and put together for the purpose of deception, ("Fictis verbis," Vulg.,) with some degree of art, arrangement, and logic; these words containing an argument; namely, that as the day of judgment never has come, therefore by analogy it never will come: not a very good argument indeed, but as good as many by which men allow themselves to be deceived in religious matters.

In c. the Apostle describes the wicked, as

Ὅπισω σαρκὸς ἐν ἐπιθυμίᾳ μiasμῶ πορευομενοι,

"Walking after the flesh in the lust of uncleanness," (10—.)

In c. they are spoken of as

Κατὰ τὰς ἰδίας ἐπιθυμίας αὐτῶν πορευομενοι,

"Walking after their own lusts," (—3.)

Here Κατὰ answers to Ὅπισω, Κατὰ τὰς ἰδίας ἐπιθυμίας αὐτῶν to Ὅπισω σαρκὸς ἐν ἐπιθυμίᾳ μiasμῶ, and Πορευομενοι to Πορευομενοι. I would suggest that the word Ἰδίας in the latter of these two passages has a very strong and emphatic meaning. Κατὰ τὰς ἰδίας ἐπιθυμίας αὐτῶν πορευομενοι, "Walking after the lusts that are so peculiarly their own; the lusts they love so well:" (Andando segun sus proprias concupiscencias," Spanish version:) that is, as the other passage explains it, "Walking after the flesh in the lust of uncleanness:" the union of the profane and the obscene character being very observable.*

In c. we have not only the idea of walking or going, but that of following connected with it; Εξακολουθησιν, "Shall follow," (2—,) Εξακολουθησαντες, "Following," (15;) as well as the idea of leaving the right way and going wrong, Καταλιποντες εὐθεῖαν ὁδόν, ἐπλανηθησαν, "Which have forsaken the right way and gone astray," (15—:) of all which we are reminded by the idea of walking after their own lusts in c.

The flood or deluge is spoken of in corresponding terms in c. and c.

In c. we have

Κατακλυσμον κόσμῳ ἀσεβῶν ἐπαξας,

Bringing in the flood upon the world of the ungodly, (—5:)

and in c.,

Ὁ τότε κόσμος ὕδατι κατακλυσθεὶς ἀπώλετο,

The world that then was, being flooded with water, perished, (6.)

* "Τὰ ἰδία τινος, animi alicujus indoles et natura. Joh. viii. 44. ἐκ τῶν ἰδίων λαλεῖ pro suo ingenio agit, i. q. το ψευδὸς αὐτῶν ἐστὶν οἰκειον." — "Tit. i. 12. ἰδιος αὐτῶν προφητῆς popularis ipsorum poeta." Schleusner.

Here we have *Κοσμος* answering to *Κοσμος*, and *Κατακλυσθεις* to *Κατακλυσμον*.—Ο τότε κοσμος, "The world that then was," mentioned in the latter of these clauses, from c., in connexion with the deluge, answers to *Αρχαιε κοσμου*, "The old world," mentioned in the same connexion in c., (5.)

The ungodly are mentioned by the same appellation in c. and c. *Ασεβων*, "The ungodly," (c. —5:) *Ασεβων ανθρωπων*, "Ungodly men," (c. —7.)—The godly are styled *Ευσεβεις* in c., (9—;) and are exhorted to walk *Εν αγιας αναστροφαις και ευσεβειαις*, "In all holy conversation and godliness," in c. (12—.)—The manner of life pursued by the wicked is called *Η των αδεσμων εν ασελγεια αναστροφη*, "The filthy conversation of the wicked," in c., (7:) and that which is recommended to the righteous, *Αγιας αναστροφαις*, "All holy conversation," in c., (12—.)

There is one truth which appears, with various latent correspondences, both in c. and c.: namely, that while the Lord will punish the ungodly, he will deliver the righteous. Thus in c. it is set forth that while he destroyed the old world with a deluge, he preserved Noah, (5:) that while he destroyed Sodom and Gomorrah, he delivered Lot, (6—8:) and, generally, that "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust against the day of judgment to be punished," (9.)—This difference between the righteous and the ungodly, is again set forth in c., with a particular reference to the day of judgment. After having spoken of the terrors of that day, the Apostle reminds those whom he addresses by the title of *Αγαπητοι*, "Beloved," that *they* ought to be *Προσδοκωντες και σπευδοντες την παρεσιαν τε Θεου ημερας*, "Looking for and hasting unto the coming of the day of God," (12—:) that is, looking for and hasting unto that day which will be a day of trouble and anguish to the wicked; that day, "Wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat," (—12.) This alone sufficiently marks the difference which will then be made between the godly and the unrighteous. And immediately after the Apostle adds, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness," (13.) So that the difference to be made between the godly and the unrighteous appears in c. as well as in c.

I apprehend that the verse last quoted from c. has, besides, a particular reference to what is said of Lot, and also to what is said of Noah, in c.

Of Lot it is said in c.,

7 Και δικαιον Λωτ, καταπορευμενον υπο της των αδεσμων εν ασελγεια αναστροφης ερρυσατο. 8 Βλεμματι γαρ και ακοη

ο δικαιος, εγκατοικων εν αυτοις, ημεραν εξ ημερας ψυχην δικαιαν ανομοις εργοις εβασανιζεν.

7 And delivered *righteous* Lot, vexed with the filthy conversation of the wicked: 8 For that *righteous* man, dwelling among them, in seeing and hearing vexed his *righteous* soul from day to day with their unlawful deeds.

The verse in c. runs thus:

13 Καινους δε ουρανους, και γην καινην, κατα το επαγγελμα αυτη προσδοκωμεν, εν οijs δικαιοσυνη κατοικει.

13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Here there is this general correspondence of the antithetic kind, that in the latter passage we have the condition of the people of God in a better state, into which no evil or sin can enter: and in the former the condition of a servant of God dwelling amidst the corruptions of this present world, and exposed to daily grief and vexation. And there are verbal correspondences, which mark this mutual reference of the two passages thus relatively opposite. In the latter passage the Apostle speaks of new heavens and a new earth, *Εν οijs δικαιοσυνη κατοικει*, "In which dwelleth righteousness." This stands opposed to the condition of "Righteous Lot" in the former passage, *Ο δικαιος εγκατοικων εν αυτοις ψυχην δικαιαν εβασανιζεν*, "That *righteous* man, dwelling among them, vexed his *righteous* soul," (8.) In the one instance we have a place wherein *righteousness* alone can dwell, *Εν οijs δικαιοσυνη κατοικει*: in the other we have the case of a *righteous* man, dwelling among the ungodly and abominable, and vexing his *righteous* soul. Here we have the correspondence of *Εγκατοικων*, (c.,) and *Εν οijs κατοικει*, (c.:) and also that of *Δικαιος*, (c.,) and *Δικαιοσυνη*, (c.:) the epithet *Δικαιος*, indeed, being three times applied to Lot in the passage from c., in which we find *Δικαιον Λωτ*, (7—,) *Ο δικαιος, ψυχην δικαιαν*, (8.)—In particular, there is a marked correspondence, between the phrases *Ο δικαιος εγκατοικων εν αυτοις*, (c. —8—,) and *Εν οijs δικαιοσυνη κατοικει*, (c. —13.)

The last verse of c. just quoted, however, appears to have some reference to what is said in c., not only with respect to Lot as we have already seen, but also with respect to Noah. Noah is thus spoken of in c.

Και αρχαίῳ κόσμῳ οὐκ ἐφείσατο, ἀλλ' οὐδοὺν Νῶε, δικαιοσύνης κηρύκα, ἐφυλάξει.

And spared not *the old world*, but saved Noah, the eighth person, a preacher of *righteousness*. (5.)

The verse in c., as already given, runs thus.

Καίνοις δὲ οὐρανόις καὶ γῆνι καινῇ, κατὰ τὸ ἐπαγγέλημα αὐτῆ προσδοκώμεν, ἐν οἷς δικαιοσύνη κατοικεῖ.

Nevertheless we, according to his promise, look for *new heavens and a new earth*, wherein dwelleth *righteousness*.

Here it is said with reference to the world before the flood out of which Noah was preserved, that the Almighty *Ἀρχαίῳ κόσμῳ οὐκ ἐφείσατο*, "spared not the *old world*," (c.); and with reference to the world that is to be hereafter, into which all the people of God are to enter, *Καίνοις δὲ οὐρανόις καὶ γῆνι καινῇ** *προσδοκώμεν*, "We look for *new heavens and a new earth*."—Moreover, as Lot is called *Δίκαιος*, "Righteous," so Noah placed in the midst of the ungodly world is called *δικαιοσύνης κηρυξ*, "A preacher of *righteousness*." To this again then we discover a reference in the *ἐν οἷς δικαιοσύνη κατοικεῖ*, "In which dwelleth *righteousness*" in c. As righteous Lot dwelt in the midst of the abominations of the condemned city, so was Noah a solitary preacher of righteousness dwelling in the midst of the world of the ungodly, or the old world. But in the new world, that world which is yet to come, dwelleth righteousness only. Thus in the one instance we have the condition of a solitary preacher of righteousness in the midst of an ungodly world; and in the other the condition of the people of God in a world into which none but the righteous shall enter.

The ignorance of the wicked is set forth in c. *ἐν οἷς ἀγνοοῦσι*

* The clause *Καίνοις δὲ οὐρανόις καὶ γῆνι καινῇ* bears the form of an introverted parallelism.

{ *Καίνοις*
 { *Οὐρανόις,*
 { *καὶ γῆνι*
 { *καινῇ.*

Thus the adjective *Καίνοις* is made as conspicuous as possible, and our attention is the more forcibly carried back by it to *Ἀρχαίῳ* in c.

βλασφημῶντες, "Speaking evil of the things they understand not," (—12—.) The true nature of this ignorance appears in c. *ἀνιδανεὶ γὰρ αὐτοὶ τὸτο θελοντάς,* "For this they *willingly* are ignorant of," (5—.)

In c. we have the repetition *ἐν τῇ φθορᾷ αὐτῶν καταφθαρσονται*, (—12:) in c., according to Griesbach's reading, the repetition *ἐν ἐμπαιγμονῇ ἐμπαικται*, (—3—.) If there are any who shall utterly, eternally, and without remedy perish, (*ἐν τῇ φθορᾷ αὐτῶν καταφθαρσονται*, c.,) it is the decided, impenitent, habitual scoffers, (*ἐν ἐμπαιγμονῇ ἐμπαικται*, c.)

The character of *scoffers*, *ἐν ἐμπαιγμονῇ ἐμπαικται*, given to the wicked in c., also answers to what is said of their behaviour in their intercourse with the godly in c., *ἐντροφῶντες ἐν ταῖς ἀπαταῖς αὐτῶν, συνευχόμενοι ὑμῖν*, "Sporting themselves with their own deceivings while they feast with you," (—13.) We have the idea, in both clauses, of mockery and ridicule: perhaps with this distinction; that open mockery is signified in the passage from c., and concealed ridicule in that from c.—(This correspondence comes in confirmation of the judgment of commentators in general, who prefer the received reading *ἐντροφῶντες ἐν ταῖς ἀπαταῖς αὐτῶν*, to that found in some copies, *ἐντροφῶντες ἐν ταῖς ἀγαπαῖς αὐτῶν* or *ὑμῶν*.)

The personal depravity and lewdness of the wicked appear both in c. and c. *ὀφθαλμοὶ ἐχόντες μίσθους μοιχαλίδος καὶ ἀκαταπαυστῆς ἁμαρτίας*, "Having eyes full of adultery and that cannot cease from sin," (c., 14—:) *κατὰ τὰς ἰδίας ἐπιθυμίας αὐτῶν πορευόμενοι*, "Walking after their own lusts," (c. —3—.)

Activity in the propagation of error is coupled with licentiousness of character both in c. and c. The former of the passages last quoted stands connected thus; *ὀφθαλμοὶ ἐχόντες μίσθους μοιχαλίδος καὶ ἀκαταπαυστῆς ἁμαρτίας, δολιχαῖς ψυχὰς ἀσθηκτικῆς*, "Having eyes full of adultery and that cannot cease from sin, *beguiling unstable souls*," (c., 14—:) the latter thus; *κατὰ τὰς ἰδίας ἐπιθυμίας αὐτῶν πορευόμενοι, καὶ λεγόντες, πῶς ἐστὶν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ*, "Walking after their own lusts, and saying, *Where is the promise of his coming*," &c. (c., —3, 4.)

A part of these instances might suffice. I have chosen however to give the whole of them, though not all that might be given.—Is it not surprising that learned men should have suspected the genuineness of c., (chapter ii.:) and that because they have thought its style materially different from the style of the two other chapters? On such grounds it is that the integrity of the Sacred Volume is called in question: and that by learned men! O how much wanted often is a little examination of the text and letter of

God's word, amidst the discussions and the dilutions of criticism!

The fact is, that c. is so closely and intimately connected with the rest of the Epistle, that it is impossible to detach it without an act of violence. The general plan makes it a necessary part of the whole, and the correspond-

ing terms mark its more particular connexion with c. As well might it be asserted that the main deck is not a part of the ship, as that this second chapter is not a part of the Epistle.

Most of the verbal correspondences of C. and C. are here subjoined at one view.

C.

a.

Οὐκ ἀμελήσω αὐτὴν ὑμᾶς ὑπομνησκείν. i. 12—.
Σπουδασὼ δὲ . . . ὑμᾶς . . . τὴν τετῶν μνημὴν
ποιεῖσθαι. —15.
Διευγερθεὶς ὑμᾶς ἐν ὑπομνήσει. 13.

Οὐκ ἀμελήσω αὐτὴν ὑμᾶς ὑπομνησκείν. 12—.

Καίπερ εἰδοτάς, καὶ ἐστηρίγμενός ἐν τῇ παρεσθῇ ἀληθείᾳ.
—12.

b.

ἩΜΕΙΣ ἡκιστα μὲν. 18—.

Τὸν προφητικὸν λόγον. 19—.

Ἡνεχθῇ ΠΟΤΕ προφητεία. 21—.

Ἅγιοι Θεοὶ ἀνδρωποῖ. —21.

c.

Ἔσονται ψευδοδιδασκαλοὶ. ii. 1.

Εἰς ἡμέραν κρίσεως. 9.

Κρίμα . . . καὶ . . . ἀπώλεια. 3.
Ἄλωσιν καὶ φθορὰν. 12.

Καταφθαίρηνται. —12.

Εἰς αἰῶνα τετήρηται. —17.

Εἰς κρίσιν τηρεμένοι. 4.

Εἰς ἡμέραν κρίσεως . . . τηρεῖν. —9.

C.

a.

Διευγερθεὶς ὑμῶν ἐν ὑπομνήσει τὴν εὐκρινὴ διανοίαν.

Ταυτὴν ἤδη . . . δευτέραν ὑμῖν γράφω ἐπιστολήν.

Διευγερθεὶς ὑμῶν . . . τὴν εὐκρινὴ διανοίαν.

b.

Τῶν ἀποστόλων ἩΜΩΝ.

Τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν.

Τῶν ΠΡΟειρημένων ῥημάτων.

Τῶν ἁγίων προφητῶν.

c.

Ἐλευσονται ἐμπαικταί. iii. 3.

Εἰς ἡμέραν κρίσεως. 7.

Ἡμέρα Κυρίου. 10—.

Τῇ Θεῷ ἡμέρας. 12.

Κρίσεως καὶ ἀπωλείας. —7.

Κατακαήσεται. —10.

Τεθλαυρισμένοι εἰσι, πυρὶ τηρεμένοι εἰς ἡμέραν κρίσεως.
7.

C.

c.

Οὐκ ἀργεῖ. —3—.

Οὐ νυσταζει. —3.

Εξακολουθησιν αὐτῶν ταῖς ἀσελγείαις. 2—.

(Griesbach.)

Καταλείποντες εὐθεὶαν ὁδὸν, ἐπλανήθησαν, ἐξακολουθήσαν-
τες τῇ ὁδῷ τοῦ Βαλαάμ. 15—.

Ὅπισθ' ἡ σὰρξ ἐν ἐπιθυμίᾳ μίας μὲν πορευομένης. 10—.

Ἀρχαῖα κόσμῳ οὐκ ἐφείσατο. 5—.

Κατακλυσμὸν κόσμῳ ἀσεβῶν ἐπαξίας. —5.

Ἀσεβῶν. —5. Ἀσεβεῖν. —6.

Εὐσεβεῖς. 9—.

Τῶν ἀδελφῶν ἐν ἀσελγείᾳ ἀναστρέφει. 7.

Ὁ δίκαιος, ἐγκατοικῶν ἐν αὐτοῖς. —8—.

Ἐν τῇ φθορᾷ αὐτῶν καταφθαίσσονται. —12.

Ἐντροφῶντες ἐν ταῖς ἀπάταις. —13.

Ὀφθαλμοὶ ἐχόντες μεστὰς μοιχαλίδος, καὶ ἀκαταπαυστὸς
ἁμαρτίας. 14—.

C.

c.

Οὐ βραδύνει. 9—.

Κατὰ τὰς ἰδίας ἐπιθυμίας αὐτῶν πορευόμενοι. —3.

Ὁ τότε κόσμος ὕδατι κατακλυσθεὶς ἀπώλετο. 6.

Καὶ νῦν θρανός, καὶ γῆν καὶ νῦν. 13—.

Ἀσεβῶν ἀνθρώπων. —7.

Εὐσεβείαις. 12—.

Ἀγίαις ἀναστρέφει. 12—.

Ἐν οἷς δικαιοσύνη κατοικεῖ. —13.

Ἐν ἐμπαιγμῶν ἐμπαικταί. —3—. (Griesbach.)

Ἐν ἐμπαιγμῶν ἐμπαικταί. —3—. (Griesbach.)

Κατὰ τὰς ἰδίας ἐπιθυμίας αὐτῶν πορευόμενοι. —3.

a.

I will not be negligent to put you continually
in remembrance. i. 12—.I will endeavour that ye may . . . have these
things always in remembrance. 15.

To stir you up by way of remembrance. —13.

I will not be negligent to put you continually
in remembrance. 12.To put you in remembrance, though ye know and
be established in the present truth. 12.

a.

I stir up your pure minds by way of remem-
brance.

This second epistle . . . I now write unto you.

I stir up your pure minds by way of remem-
brance.

C.

b.

WE heard. 18.

The word of prophecy. 19—.

Prophecy came *in old time*. 21—.

HOLY men of God. —21.

c.

There shall be false teachers. ii. 1.

Against the day of judgment. 9.

Judgment and perdition. 3.

Shall utterly perish. —12.

Is reserved for ever. —17.

Reserved unto judgment. —4.

To reserve against the day of judgment.
—9.

Lingereth not. —3.

Slumbereth not. —3.

Which have forsaken the right way, and are
gone astray, following the way of Balaam. 15—.Walking after the flesh in the lust of unclean-
ness. 10—.And many shall follow their lascivious ways.
2—. (Griesbach.)Spared not *the old world*. 5—.Bringing in the *flood* upon the *world of the*
ungodly. —5.

C.

b.

Us the apostles.

The words which were spoken before by the
holy prophets.The words which were spoken *before* by the
holy prophets.

The HOLY prophets.

c.

There shall come scoffers. iii. 3.

Against the day of judgment. 7.

The day of the Lord. 10—.

The day of God. 12.

Judgment and perdition. —7.

Shall be utterly burned, *or*, Shall be burned up.
—10.Are kept in store, reserved unto fire against the
day of judgment. 7.

Slacketh not. 9—.

Walking after their own lusts. —3.

The *world that then was*, being *flooded* with
water, perished. 6.

New heavens and a new earth. —13—.

C.	C.
c.	c.
The ungodly. —5. To live ungodly. —6.	Ungodly men. —7.
The godly. 9.	Godliness. —11.
The filthy conversation of the wicked. —7.	All holy conversation. —11.
That righteous man, dwelling among them. 8—.	Wherein dwelleth righteousness. —13.
Sporting themselves with their own deceivings. —13.	Scoffers. 3.
Having eyes full of adultery, and <i>that cannot cease from sin.</i> 14—.	Walking after those lusts which are <i>so peculiarly theirs.</i> —3.

Thus *c.* corresponding to *c.* as well as *a.* to *a.* and *b.* to *b.*, the whole *C.* corresponds to the whole *C.*—

This correspondence may be exhibited in the following manner.

C.	a. { i. 12—15. St. Peter.
	b. { i. 16—21. Apostles and Prophets.
	c. { ii. 1—22. The wicked. Their impurity, deceptions, profaneness, final destruction, &c. The final deliverance of the righteous.
C.	a. { iii. 1. St. Peter.
	b. { iii. 2. Prophets and Apostles.
	c. { iii. 3—13. The wicked. Their impurity, deceptions, profaneness, final destruction, &c. The final deliverance of the righteous.

Having thus disposed of *C.* and *C.*, which together form the bulk of the Epistle, let us now proceed to *B.* and

and *B.*—*B.* consists of exhortation, and *B.* corresponds to *B.*

B. may be arranged in the following manner.

- f. { 5 Καὶ αὐτοῦ τῆτο διὰ σπουδὴν πᾶσαν παρῆσιν ἐγκαντες, ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν, ἐν δὲ τῇ ἀρετῇ τὴν γνῶσιν, 6 Ἐν δὲ τῇ γνῶσει τὴν ἐγκρατείαν, ἐν δὲ τῇ ἐγκρατείᾳ τὴν ὑπομονήν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσεβείαν, 7 Ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην. (i. 5—7.)
- g. { 8 ΤΑΥΤΑ ΓΑΡ ὑμῖν ὑπαρχόντα καὶ πλεονάζοντα, οὐκ ἀργεὺς ἢ ἀκαρπὺς καθίστησιν εἰς τὴν τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ ἐπίγνωσιν. (i. 8.)
- 9 Ὡς ΓΑΡ μὴ παρῆστι ταῦτα, τυφλὸς ἐστὶ, μυωπαζών, ληθὴν λαβὼν τὴν καθάρσιν τῶν παλαιῶν αἰματημάτων. (i. 9.)
- f. { 10 Διὸ μᾶλλον, ἀδελφοί, σπουδασατε βεβαίαν ὑμῶν τὴν κλησὶν καὶ ἐκλογὴν ποιεῖσθαι. (i. 10—.)
- g. { ΤΑΥΤΑ ΓΑΡ ποιοῦντες ἢ μὴ πταίσητε τότε. (i. —10.)
11. Οὕτως ΓΑΡ πλεονεξίᾳ ἐπιχορηγηθήσεται ὑμῖν ἡ εἰσοδος εἰς τὴν αἰώνιον βασιλείαν τοῦ Κυρίου ἡμῶν καὶ Σωτῆρος Ἰησοῦ Χριστοῦ. (i. 11.)
- f. { 5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; 6 And to knowledge temperance; and to temperance patience; and to patience godliness; 7 And to godliness brotherly kindness; and to brotherly kindness charity. (i. 5—7.)
- g. { 8 FOR if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. (i. 8.)
- 9 FOR he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. (i. 9.)
- f. { 10 Wherefore the rather, brethren, give diligence to make your calling and election sure. (i. 10—.)
- FOR if ye do these things, ye shall never fall. (i. —10.)
- g. { 11 FOR so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. (i. 11.)

B. thus analyzed, is found to consist of two exhortations, in f. and f., with two arguments or reasons in support of each in g. and g.—We have the first exhortation in f., Καὶ αὐτοῦ τούτο διὰ σπουδὴν πᾶσαν παρῆσιν ἐγκαντες, ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν, κ. τ. λ. “And beside this, giving all diligence, add to your faith virtue;” &c.—Then come the two reasons in support of this first exhortation, in g.: each of which reasons has the particle γὰρ, “For,” towards its beginning. Ταῦτα γὰρ ὑμῖν ὑπαρχόντα κ. τ. λ., “FOR if these things be in you,” &c. (8—;) Ὡς γὰρ μὴ παρῆστι ταῦτα κ. τ. λ. “FOR he that lacketh these things,” &c. (9—.)—We have afterwards the second exhortation in f., Διὸ μᾶλλον, ἀδελφοί, σπουδασατε κ. τ. λ. “Wherefore

the rather, brethren, give diligence,” &c. (10—.)—Then come the two reasons in support of this second exhortation in g., each of these also having γὰρ, (“For,”) towards its beginning. Ταῦτα γὰρ ποιοῦντες κ. τ. λ. “FOR if ye do these things,” &c. (10—;) Οὕτως γὰρ κ. τ. λ. “FOR so,” &c. (11—.)—Thus in f. and f. we have the two exhortations; and in g. and g. the two considerations or reasons in support of each: and thus exhortation may be regarded as the leading topic of B.

The topic of exhortation which appears twice in B., also appears twice in B.: once at the beginning; Διὸ, ἀγαπητοί, ταῦτα προσδοκῶντες, σπουδασατε κ. τ. λ. “Wherefore, beloved, seeing that ye look for these things, give diligence,” &c. (14—;) and once at the end, Ὑμεῖς ἐν, ἀγαπητοί, προγινώσκοντες, φυλασσεσθε, “Ye therefore, beloved, seeing ye know these things before, beware,” &c. (17—.)

Some verbal correspondences also are observable in B. and B. For instance, *diligence* is recommended in both.

B. { Καὶ αὐτοῦ τῆτο, σπουδὴν πᾶσαν παρῆσιν ἐγκαντες, (5—.)

B. { Διὸ μᾶλλον, ἀδελφοί, σπουδασατε. (10—.)

B. { Διὸ, ἀγαπητοί, ταῦτα προσδοκῶντες, σπουδασατε. (14—.)

B. { And beside this, giving all *diligence*, (5—.)

B. { Wherefore the rather, brethren, give *diligence*, (10—.)

B. { Wherefore, beloved, seeing that ye look for these things, give *diligence*, (14—.)

In these three clauses we have Σπουδὴν, Σπουδασατε, Σπουδασατε; “Diligence,” “Give diligence,” “Give diligence.” The correspondence of the second and third lines is particularly observable. Besides Μαλλον σπουδασατε, “The rather give diligence,” in the second, and Ταῦτα προσδοκῶντες σπουδασατε, “Seeing that ye look for these things give diligence,” in the third, we have Διὸ, “Wherefore,” in each, and also Ἀδελφοί, “Brethren,” in the one, and Ἀγαπητοί, “Beloved,” in the other.

The use of the second person plural of the imperative mood prevails both in B. and B. While in B. we have Ἐπιχορηγήσατε, (5,) and Σπουδασατε (10—,) in B. we find Σπουδασατε, (14—,) Ἠγείσθε, (15,) Φυλασσεσθε, (17,) and Ἀυξάνετε, (18—.)—We have the participle preceding the imperative mood also, in each: in B., Παρῆσιν ἐγκαντες ἐπιχορηγήσατε, (5—;) in B., Προσδοκῶντες σπουδασατε, (14—,) and Προγινώσκοντες φυλασσεσθε, (17—.)—The neuter plural of the pronoun Οὗτος, “This,” is used much in the same way in B. and B. In B. we have Ταῦτα γὰρ, “For these things,” (8—;) Ὡς γὰρ μὴ παρῆστι ταῦτα, “For he that lacketh these things,” (9—;) and Ταῦτα γὰρ ποιοῦντες, “For if ye do these

things," (—10:) and in *B.*, Ταῦτα προσδοκῶντες, "Seeing that ye look for *these things*," (14—;) Λαλῶν ἐν αὐταῖς περὶ τούτων, "Speaking in them of *these things*," (16—.) (This use of the neuter plural of οὗτος is not however entirely confined to *B.* and *B.*)

Moreover there is some resemblance in the *nature* of the exhortations in *B.* and *B.* In *B.* the Apostle teaches us to give diligence to add to our faith virtue, to our virtue knowledge, &c.; enumerating various Christian graces and acquirements: and in *B.* he teaches us to give diligence that we may be found at the last day "without spot and blameless." In the one instance we are exhorted to acquire every grace: in the other, to be devoid of every sin. The advice is positive in the former instance and negative in the latter: the one exhortation is necessary to the other: yet more is required in the latter than in the former instance. To have attained in a greater or less degree to each of the graces enumerated in the former instance may be the lot of many. To possess a character of spotless and blameless purity, of entire freedom from every stain and blemish of sin, which is the object set before us in the latter instance, though it should be the purpose and endeavour of all, has probably been the lot of none: except indeed of Him who proved to us by his example and teaches us by his word, that this is not impossible, and that every thing which comes short of it is sin.

This relates to the beginning of *B.* and *B.* There is also some degree of resemblance in the advice given towards the end of these two members. Towards the end of *B.* the Apostle says,

Διο μαλλον, ἀδελφοί, σπεύσατε βεβαίαν ὑμῶν τὴν κλήσιν καὶ ἐκλογὴν ποιῆσθαι,

Wherefore the rather, brethren, give diligence to make your calling and election sure, (10—:)

and towards the end of *B.*,

Ἵμεῖς ἂν, ἀγαπῆτοι, προγινώσκοντες φυλασσεσθε ἵνα μὴ τῶν ἀδυσμῶν πλάνῃ συναπαχθέντες, ἐκπίσητε τὴ ἰδίᾳ στήριγμα.

B.

Καὶ αὐτο τετο σπεύδῃν πᾶσαν παρρησιεύσαντες. 5—.

Διο μαλλον, ἀδελφοί, σπεύσατε. 10—.

Ἐπιχορηγήσατε. —5—.

Σπεύσατε. 10—.

Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. (17.)

Both these passages convey an admonition to hold fast that we have, and not to lose advantages already ours.

There seems also to be some resemblance in the character of those concerning whom the Apostle speaks *unfavourably* in *B.* and *B.* In *B.* he says ὁ γὰρ μὴ παρέστι ταῦτα, τυφλὸς ἐστὶ, μυωπαζῶν, "For he that lacketh these things is *blind*, and cannot see afar off," (9—:) in *B.*, Ἀοὶ ἀμαθεῖς καὶ ἀστηρικτοὶ στρεβλοῦσιν, "While they that are *unlearned* and *unstable* wrest," (—16—.)—Ignorance, spiritual darkness, and spiritual deficiency are implied in both cases. Moreover *Μυωπαζῶν* implies a *voluntary* closing of the eyes: so that both passages suggest the idea of wilfulness. In *Μυωπαζῶν* we have wilful ignorance, and in *Στρεβλοῦσιν* wilful perversion, of divine truth.

I follow Schleusner in saying that *Μυωπαζῶν* implies a voluntary closing of the eyes. (See also Macknight in loc.) Schleusner's rendering of the passage in which the word occurs above, is "Qui his virtutibus destituitur, cæcus est et cæcutiens, seu sponte claudit oculos, ut ne videat, quod invitatus videt." But that this is the true meaning of the passage appears also from the following consideration: that if, in the phrase *Τυφλὸς ἐστὶ, μυωπαζῶν, Μυωπαζῶν* merely means "Seeing imperfectly," then less is signified by this word than by *Τυφλὸς* a word already used, which signifies "Seeing not at all:" but if *Μυωπαζῶν* implies a voluntary act, and the wilful closing of the eyes, then things are as they ought to be, the sense advances from *Τυφλὸς* to *Μυωπαζῶν*, and with the additional word we receive an additional idea: and thus wilfulness is signified in *B.* as well as *B.*—It is striking, that a passage towards the end of the third chapter of the Epistle should thus lead us to the true force of one towards the beginning of the first.

The following are the most remarkable of the verbal correspondences of *B.* and *B.*

B.

Διο, ἀγαπῆτοι, ταῦτα προσδοκῶντες, σπεύσατε. 14—.

Σπεύσατε. 14—.

Ἦγεισθε. —15—.

Φυλασσεσθε. 17—.

Αὐξάνετε. 18—.

B.

Παρεσινεγκαντες επιχορηγησατε. 5—.

Ταυτα γαρ. 8—.

Ὅτι γαρ μη παριστε ταυτα. 9—.

Ταυτα γαρ ποιουντες. —10.

And beside this giving all diligence. 5—.
Wherefore the rather, brethren, give diligence.
10—.

For these things. 8—.
For he that lacketh these things. 9—.
For if ye do these things. —10.

The other correspondences given in Greek would not appear very striking in English.

Thus *B.* corresponds to *B.* as well as *C.* to *C.*—We now come to the two extreme or epistolary members, *A.* and *A.* In these also there are one or two particulars to be noticed in the way of correspondence.

The Apostle desires, in *A.*, that *grace* (and peace) may be multiplied to those whom he addresses, "In the *knowledge* of God and of Jesus our Lord." (2.) In *A.* he tells them to "Grow in the *grace* and *knowledge* of our Lord and Saviour Jesus Christ." In each of these instances he couples grace and knowledge.

The benediction of St. Peter at the beginning of the Epistle in *A.*, "*Grace* and peace *be multiplied*" (Πληθυνειν) "unto you in the knowledge of God," &c., (2,) agrees with his closing admonition in *A.* "*Grow*" (Αυξανει) "*in grace* and in the knowledge of our Lord," &c.—The idea of increase or augmentation appears in each, as well as the ideas of grace and knowledge.

In *A.* the Apostle sets forth the benefits which Christians have received, particularly imputing them to the free gift of the Lord. Ὡς παντα ἡμιν της θειας δυναμεως αυτε δωρημενης, "According as his divine power hath *given* us all things," (3—;) Δι' ὧν τα μεγαιστα ἡμιν και τιμια επαγγελματα δειδωρηται, "Whereby are *given* unto us exceeding great and precious promises," (4—.) In *A.* again he attributes all the glory to the Lord, saying Αυτω ἡ δοξα και νυν και εις ἡμεραν αιωνος, "To him be the glory, both now and for ever."

If Δουλος και αποστολος Ιησου Χριστου at the beginning of *A.*

B.

Προσδοκωντες σπηδασατε. 14—.

Προγινωσκοντες φυλασσεισθε. 17—.

Ταυτα προσδοκωντες. 14—.

Περι τετων. 16—.

Wherefore, beloved, seeing that ye look for these things, give diligence. 14—.

Seeing that ye look for these things. 14—.
Of these things. 16—.

means "A servant and apostle of Jesus Christ," then Ε, χαριτι και γνωσει του Κυριου ἡμων και Σωτηρος Ιησου Χριστου at the beginning of *A.* means "The grace and knowledge of our Lord and Saviour Jesus Christ;" which rendering, therefore, I have adopted, connecting *Χαριτι* as well as *Γνωσει* with Του Κυριου ἡμων.—Moreover if

Τη Κυριου ἡμων και Σωτηρος Ιησου Χριστου,

in *A.*, means

Our Lord and Saviour, Jesus Christ,
then undoubtedly

Τη Θεου ἡμων και Σωτηρος Ιησου Χριστου,

in *A.*, (—1,) means

Our God and Saviour Jesus Christ;

which rendering therefore I have adopted, in conformity with the marginal note of our Authorized Version.*

Other correspondences might be insisted upon, but these are sufficient. *A.* corresponds to *A.*, as well as *B.* to *B.* and *C.* to *C.*

* See also Bishop Middleton on the Greek Article, page 621, &c. and Granville Sharp's Rule.

A.	A.
Χαρις ὑμῖν πληθυνθεῖη. 2—.	Αὐξανετε δε εν χαριτι.
Χαρις ὑμῖν πληθυνθεῖη εν επιγνωσει. 2—.	Αὐξανετε δε εν χαριτι και γνωσει.
Επιγνωσει τε Θεου, και Ιησου τε Κυριου ἡμων. —2.	Γνωσει τε Κυριου ἡμων και Σωτηρος, Ιησου Χριστου.
Επιγνωσεως τε καλεσαντος ἡμας, κ. τ. λ. —3.	
Ὡς παντα ἡμιν της Θειας δυναμειωσ αυτα δεδωρημενης. 3—.	Αυτω η δοξα.
Θειας κοινωνοι ΦΥΣΕΩΣ. —4—.	ΑΥΞΑΝΕΤΕ δε εν χαριτι.
Δαυλος και αποστολος Ιησου Χριστου. 1—.	Χαριτι και γνωσει Ιησου Χριστου.
Τε Θεου ἡμων και Σωτηρος, Ιησου Χριστου. —1.	Τε Κυριου ἡμων και Σωτηρος, Ιησου Χριστου.
<i>Grace be multiplied unto you. 2—.</i>	<i>Grow in the grace, &c.</i>
<i>Grace be multiplied unto you, in the knowledge, &c. 2—.</i>	<i>Grow in the grace and knowledge, &c.</i>
<i>The knowledge of God and of Jesus our Lord. —2.</i>	<i>The knowledge of our Lord and Saviour, Jesus Christ.</i>
<i>The knowledge of him that hath called us, &c. —3.</i>	
<i>According as his divine power hath given unto us all things. 3—.</i>	<i>To him be the glory.</i>
<i>Partakers of the divine nature, (ΦΥΣΕΩΣ) —4—.</i>	<i>Grow (Αὐξανετε) in the grace, &c.</i>
<i>A servant and an apostle of Jesus Christ. 1—.</i>	<i>The grace and knowledge of Jesus Christ. (Not grace, and the knowledge, &c.)</i>
<i>Of our God and Saviour, Jesus Christ. —1.</i>	<i>Of our Lord and Saviour, Jesus Christ.</i>

Other correspondences might be insisted upon, but these are sufficient. A. corresponds to A. as well as B. to B. and C. to C.

There are some points in which St. Peter does not appear to have tied himself strictly to the laws of parallelism in composing this epistle: yet its general character will not admit of a question.—Some parts of the first member, A., cannot perhaps be strictly called epistolary. The first verse

indeed is the superscription, the second the benediction: but in the third and fourth the Apostle sets forth the spiritual benefits already received, and those hoped for as yet to come, by the persons whom he addresses.—The benediction however in the second verse leads to these topics. The Apostle prays in the second verse that grace and peace may be multiplied to those whom he addresses, "In the *knowledge of God and of Jesus our Lord*:" and proceeds in the

third verse to rest his prayer upon the benefits they had already received "Through the *knowledge*," as before, "of him," &c. Thus though the passage cannot be strictly called epistolary in every part, there is a thread of connexion running through it, and as it were, stringing it together.—One or two expressions again, of *c.* the last member of *C.*, may be considered hortatory; whereas the hortatory members are *B.* and *B.*—And with regard to the concluding

verse of the Epistle, (iii, 18,) there is some doubt whether the whole of it ought to appear in *A.*, the last member; or whether the first word or two of it do not seem to belong rather to *B.*, the last member but one. These particulars however, and some others that might be mentioned, do not amount to material variations from the plan of the Epistle.

The plan may be exhibited in the following manner.

A. { i. 1—4. Epistolary.

B. { i. 5—11. Exhortation.

C. { i. 12—ii. 22. { a. { i. 12—15. St. Peter.
b. { i. 16—21. Apostles and Prophets.
c. { ii. 1—22. The wicked, &c.

C. { iii. 1—13. { a. { iii. 1. St. Peter.
b. { iii. 2. Prophets and Apostles.
c. { iii. 3—13. The wicked, &c.

B. { iii. 14—18—. Exhortation.

A. { iii. 18. Epistolary.

THE
FIRST EPISTLE OF PAUL THE APOSTLE
TO THE
THESSALONIANS.

THIS Epistle is arranged at pages v., vi., as an introverted parallelism of four members, A. B. B. A.: A. corresponding to A. and B. to B.

Of the two central members, B. and B., B. the former is subdivided into a. and b., and B. the latter into a. and b.: a. corresponding to a. and b. to b., so that B. as a whole corresponds to B. as a whole.

We must consider in the first place the character of a. and a.—a. is an alternate parallelism of four members, c., d., c. d.; c. corresponding to c. and d. to d.: and a. an introverted parallelism of four members, e. f. f. e.; e. corresponding to e. and f. to f.

These two parallelisms, a. and a., resemble one another very strikingly in the distinctness with which the beginnings and endings of the several members in each are defined by corresponding terms.—In a., for instance, we have the beginning of c. corresponding to the beginning of c., and the end of c. to the end of c. The same is true of d., d.: and in a., of e., e., and f., f., respectively. I shall show this in the proper places; but will now bring together the corresponding terms at the beginnings and endings of all the different members, that the reader may see what I mean at one view.

c.

Ευχαριστοῦμεν τῷ Θεῷ πάντοτε περὶ πάντων ὑμῶν, i. 2.—
(Beginning of c.)

Ἰησοῦν, τὸν ῥυόμενον ἡμᾶς ἀπο τῆς ὀργῆς τῆς ἐρχομένης.
—10. (End of c.)

c.

Διὰ τὸτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ Θεῷ ἀδιαλείπτως,
ii. 13.— (Beginning of c.)

Εφθάσει δὲ ἐπ' αὐτῆς ἡ ὀργὴ εἰς τέλος. —16. (End
of c.)

d.

Αυτοὶ γὰρ οἰδατε, ἀδελφοί, τὴν εἰσοδὸν ἡμῶν τὴν πρὸς ὑμᾶς. ii. 1—. (Beginning of d.)

Εἰς τὸ περιπατήσαι ὑμᾶς ἀξίως τοῦ Θεοῦ. 12—. (End of d.)

d.

Ἡμεῖς δὲ, ἀδελφοί, ἀφορφάνισθεντες ἀφ' ὑμῶν. ii. 17—. (Beginning of d.)

Εἰς τὸ καταρτίσαι τὰ ὑστερήματα τῆς πίστεως ὑμῶν. iii. —10. (End of d.)

a.

e.

Λοιπὸν ἔν, ἀδελφοί, ἐρωτῶμεν ὑμᾶς καὶ παρακαλῶμεν. iv. 1—. (Beginning of e.)

Ἴνα περιπατῇτε εὐσχημονῶς πρὸς τὴν ἐξω, καὶ μηδένος χρεῖαν ἔχητε. 12. (End of e.)

e.

Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί. v. 12—. (Beginning of e.)

Ἀπο παντός εἶδους πονηρᾶ ἀπιχεσθε. 22. (End of e.)

f.

Οὐ θελομέν δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ τῶν κεκοιμημένων. iv. 13—. (Beginning of f.)

Ὡστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις. 18. (End of f.)

f.

Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί, οὐ χρεῖαν ἔχετε ὑμῖν γραφισθαι. v. 1. (Beginning of f.)

Διὸ παρακαλεῖτε ἀλλήλους, καὶ οἰκοδομεῖτε εἰς τὸν ἑνα, καθὼς καὶ ποιεῖτε. 11. (End of f.)

a.

c.

We thank God always for you all. i. 2—. (Beginning of c.)

Jesus, which delivered us from the wrath to come.—10. (End of c.)

c.

For this cause also we thank God without ceasing. ii. 13—. (Beginning of c.)

But the wrath is come upon them to the uttermost.—16. (End of c.)

d.

For yourselves know, brethren, our entrance in unto you. ii. 1—. (Beginning of d.)

That (Εἰς το) ye might walk worthy of God, &c. 12. (End of d.)

d.

But we, brethren, being taken from you. ii. 17—. (Beginning of d.)

That (Εἰς το) we might perfect that which is lacking in your faith. iii.—10. (End of d.)

a.

e.

Furthermore then we beseech you, brethren, and exhort you. iv. 1—. (Beginning of e.)

e.

But we beseech you, brethren. v. 12—. (Beginning of e.)

e.

That ye may walk honestly (Ευσχημονως) toward them that are without, (*That your behaviour may be comely in the sight of the heathen*, Macknight,) and that ye may have need of nothing. 12. (End of e.)

a.

e.

Abstain from all appearance of evil. 22. (End of e.)

f.

But I would not have you to be ignorant, brethren, concerning them which are asleep. iv. 13—. (Beginning of f.)

f.

But concerning the times and seasons, brethren, ye have no need that I write unto you. v. 1. (Beginning of f.)

Wherefore comfort one another with these words. 18. (End of f.)

Wherefore comfort one another and edify one another, even as also ye do. 11. (End of f.)

Thus both in a. and a., the commencement and termination of the several members are marked with great precision. And if we go on to b. and b., we find the transition to a new topic, namely prayer, effected in much the same way in each.—At the beginning of b. we have *Αυτος δε ο Θεος και Πατηρ ημων*, “Now God himself and our Father,” &c. (iii. 11—:) and at the beginning of b., *Αυτος δε ο Θεος της ειρηνης*, “Now the God of peace himself,” &c. (v. 23—.) These circumstances alone are of great use in determining the real character of a. and a.—Let us now proceed to examine a. more particularly.

The reader will find on examination that in c. and c., the first and third members of a., the Apostle expresses his thankfulness to God for the spiritual welfare and attainments of the Thessalonians, which are set forth at length in these two members: while d. and d., the second and fourth members, relate more particularly to himself and those with him. The difference between d. and d. is, that the former, d., refers to the time past, when Paul and his brethren in the ministry were with the Thessalonians: and the latter, d., to the time present, when the Epistle is sent: so that in d. we have an appeal to the Thessalonians on the part of the Apostle, respecting his own and his companions’ deportment while they were with the Thessalonians; and in d. a representation of their state of mind and feelings toward them, at the time of sending the Epistle. These particulars will be found on examination to be correct in the main, as giving a general view of the passage: c. and

c. expressing the thankfulness of the Apostle and his companions for the spiritual welfare of the Thessalonians, d. and d. more particularly referring to themselves.

There seems to be some departure from the general plan in c. This member begins indeed, like c., with thanksgiving and commendation for the good qualities of the Thessalonians: but it afterwards goes on to speak of the persecuting Jews. This digression however reminds us of a. in the Second Epistle to the Thessalonians, where as we noticed, there is one very much of the same kind. There, as here, the leading topic is thanksgiving for the spiritual excellences of the Thessalonians. Among these the Apostle speaks of their patience, and their patience leads him to mention their persecutors. In the present instance, having expressed his thankfulness for the readiness of the Thessalonians to receive the Gospel, the Apostle goes on in the fourteenth verse, to compare them, in the way of commendation, with the Jewish believers, particularly with respect to their patience, or what they had suffered. And this leads him to denounce the Jewish persecutors here, exactly as in the other Epistle he denounces the persecutors of the Thessalonians: so that thanksgiving and commendation lead to the mention of patience, and patience to that of persecutors; and thanksgiving and commendation are the leading topics in c. as well as in c.

The following skeleton, then, sets forth the leading topics of the four members into which a. is divided.

G

- c. { i. 2—10. The Thessalonians. Thanksgiving and commendation for their spiritual welfare.
 d. { ii. 1—12. St. Paul and his brethren in the ministry. Their conduct while present.
 c. { ii. 13—16. The Thessalonians. Thanksgiving and commendation for their spiritual welfare.
 d. { ii. 17—iii. 10. St. Paul and his brethren in the ministry. Their feelings while absent.

Various corresponding terms are found both in c., c., and in d., d. Let us begin with c. and c.

c.

Ευχαριστοῦμεν τῷ Θεῷ πάντοτε περὶ πάντων ὑμῶν. i. 2—.
 (Beginning of c.) Ὅτι 5—.

Ἰησοῦν, τὸν ῥυόμενον ἡμᾶς ἀπο τῆς οργῆς τῆς ἐρχομένης.
 —10. (End of c.)

Ἔργων τῶν ἐργῶν τῆς πίστεως. 3—.
 Ἡ πίστις ὑμῶν. —8—.

Ἔργων τῶν ἐργῶν τῆς πίστεως 3—.
 Καὶ τῆς ὑπομένης τῆς ἐλπίδος τῶν Κυρίων ὑμῶν Ἰησοῦ
 Χριστοῦ. —3.

Ὅτι τὸ εὐαγγέλιον ὑμῶν ἔκ ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ
 μόνον, ἀλλὰ καὶ ἐν δυνάμει, καὶ ἐν Πνεύματι Ἁγίῳ, καὶ
 ἐν πληροφορίᾳ πολλῇ. 5.
 Ὅποιαν εἰσοδὸν ἐσχομεν πρὸς ὑμᾶς. 9—.

Δεξαμένοι τὸν λόγον. —6—.

Καὶ ὑμεῖς μιμηταὶ ἐγενήθητε. 6—.
 Ὡστε γενεσθαι ὑμᾶς τυποῦς. 7—.

Δεξαμένοι τὸν λόγον ἐν θλίψει πολλῇ. —6—.

Πᾶσι τοῖς πιστευουσὶν ἐν τῇ Μακεδονίᾳ καὶ τῇ Ἀχαίᾳ.
 —7.

Τὸν Υἱὸν αὐτοῦ ὃν ἠγείρεν ἐκ τῶν νεκρῶν, Ἰησοῦν.
 10—.

c.

Διὰ τῆτο καὶ ἡμεῖς ευχαριστοῦμεν τῷ Θεῷ ἀδιαλείπτως,
 ὅτι ii. 13—. (Beginning of c.)

Ἐφθασε δὲ ἐπ' αὐτῆς ἡ οργὴ εἰς τέλος. —16. (End
 of c.)

Ἐν ὑμῖν τοῖς πιστευουσὶν. —13.

Λόγον ἀκοῆς παρ' ὑμῶν τῷ Θεῷ. —13—. (Similarity
 of construction. In each instance, more than one
 genitive case. As Cicero, Quæ sit hominum indig-
 natio frontis tuæ.)

Ὅτι παραλαβόντες λόγον ἀκοῆς παρ' ὑμῶν τῷ Θεῷ,
 ἐδεξασθε οὐ λόγον ἀνθρώπων, ἀλλὰ καθὼς ἐστὶν ἀληθὺς,
 λόγον Θεοῦ, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστευουσὶν. 13.

Παραλαβόντες λόγον ἐδεξασθε. —13—.

Ἔμεῖς γὰρ μιμηταὶ ἐγενήθητε. 14—.

Τὰ αὐτὰ ἐπαθετε καὶ ὑμεῖς. —14—.

Τῶν ἐκκλησιῶν τοῦ Θεοῦ, τῶν οὐσῶν ἐν τῇ Ἰουδαίᾳ ἐν
 Χριστῷ Ἰησοῦ. —14—.

Τὸν Κύριον ἀποκτείναντων, Ἰησοῦν. 15—.

c.
We thank God always for you all. i. 2—.
(Beginning of c.)

Jesus, which delivered us from the wrath to come. —10. (End of c.)

Your work of faith. 3—.
Your faith. —8—.

Because our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance. 5.

What manner of entering in we had unto you. 9—.

Having received the word. —6—.

And ye became followers. 6—.
So that ye became ensamples. 7—.

Having received the word in much affliction. —6—.

To all that believe in Macedonia and Achaia. —7.

His Son, whom he raised from the dead, even Jesus. 10—.

c.
For this cause also thank we God without ceasing. ii. 13—. (Beginning of c.)

But the wrath is come upon them to the uttermost. —16. (End of c.)

In you that believe. —13.

Because when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth the word of God, which effectually worketh also in you that believe. 13.

When ye received the word ye received it. 13—.

For ye became followers. 14—.

Ye also have suffered like things. —14—.

The churches of God which in Judea are in Christ Jesus. —14—.

Who killed the Lord, even Jesus. 15—.

We now proceed to d. and d.

d.
Αυτοι γαρ οιδατε, αδελφοι, την εισοδον ημων την προς υμας. ii. 1—. (Beginning of d.)

Εις το περιπατησαι υμας αξιως του Θεου, κ. τ. λ. 12.
(End of d.)

Αυτοι γαρ οιδατε. 1—.
Καθως οιδατε. —5—.
Υμεις μαρτυρες. 10—.

d.
Ἡμεῖς δὲ, ἀδελφοί, ἀπορφανισθέντες ἀφ' ὑμῶν. ii. 17.
(Beginning of d.)
Διο ηδελησαμεν ελθειν προς υμας. 18—.

Εις το καταρτισαι τα υστερηματα της πιστειωσ υμων. iii. —10. (End of d.)
Εαν υμεις στηκητε εν Κυριω. —8.

Αυτοι γαρ οιδατε. —3—.

d.

Τὴν εἰσοδὸν ἡμῶν τὴν πρὸς ὑμᾶς, ὅτι οὐ κενὴ γέγονεν. —1.

Τὴν εἰσοδὸν ἡμῶν τὴν πρὸς ὑμᾶς. 1—.

Εγγενήμεν ἡμεῖς ἐν μεσῷ ὑμῶν. —7—.

Προπαθόντες καὶ ὑβρισθέντες, καθὼς οἰδατε. 2—.

Επαρρήσιαμεθα ἐν τῷ Θεῷ ἡμῶν λαλῆσαι πρὸς ὑμᾶς.
—2.

Τὸ εὐαγγέλιον τοῦ Θεοῦ. —2.

Δεδοκιμασμεθα ὑπὸ τοῦ Θεοῦ πιστευθῆναι τὸ εὐαγγέλιον.
4—.

Τὸ εὐαγγέλιον τοῦ Θεοῦ. —8—.

Τὸ εὐαγγέλιον τοῦ Θεοῦ. —9.

Ἐν πολλῇ ἀγωνίᾳ. —2.

Ἡ γὰρ παρακλησις ἡμῶν. 3—.

Παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι. —11.

Δεδοκιμασμεθα ὑπὸ τοῦ Θεοῦ πιστευθῆναι τὸ εὐαγγέλιον.
4—.

Θεὸς μαρτύς. —5.

Ἵμεῖς μαρτυρεῖς καὶ ὁ Θεός. 10—.

Ὡς ἀνθρώπος δαλπὴ τὰ ἑαυτοῦ τέκνα, ὅπως ὁμειρομενοὶ
ὑμῶν. —7, 8—.

Ὡς πατὴρ τέκνα ἑαυτοῦ. —11—.

Διότι ἀγαπητοὶ ἡμῖν γεγενήσθε. —8.

Τὸν κόπον ἡμῶν καὶ τὸν μόχθον. 9—.

d.

Μηπως . . . εἰς κείον γενήται ὁ κόπος ἡμῶν. —5.

Ὅτε πρὸς ὑμᾶς ἡμεῖς. 4—.

Ἐν ταῖς θλίψεσι ταύταις, αὐτοὶ γὰρ οἰδατε, ὅτι εἰς τοῦτο
κειμεθα. 3.

Προελεγόμεν ὑμῖν, ὅτι μέλλομεν θλιβεσθῆναι, καθὼς καὶ
ἐγένετο καὶ οἰδατε. —4.

Ἐπὶ πάσῃ τῇ θλίψει καὶ ἀναγκῇ ἡμῶν. —7—.

Χαίρομεν δι' ὑμᾶς ἐμπροσθεν τοῦ Θεοῦ ἡμῶν. —9.

Ἡ οὐχὶ καὶ ἡμεῖς ἐμπροσθεν τοῦ Κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ. ii. —19.

Τῷ εὐαγγελίῳ τοῦ Χριστοῦ. iii. —2—.

Ἐν πολλῇ ἐπιθυμίᾳ. ii. —17.

Εἰς τὸ στηριξάει ὑμᾶς καὶ παρακαλεῖσαι. iii. —2.

Τὸν ἀδελφὸν ἡμῶν καὶ συνεργὸν τοῦ Θεοῦ ἐν τῷ εὐαγ-
γελίῳ. —2—.

Ἐμπροσθεν τοῦ Θεοῦ ἡμῶν. —9.

Ἀπορφανισθέντες ἀφ' ὑμῶν, περισσοτέρως ἐσπουδασάμεν
τὸ προσώπον ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ. ii. 17.

Ἐπιποδούντες ἡμᾶς ἰδεῖν, καθάπερ καὶ ἡμεῖς ὑμᾶς.
iii. —6.

Ἵμεῖς γὰρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρὰ. ii. 20.

Ἡ δόξα ἡμῶν καὶ ἡ χαρὰ. 20.

Ἐπὶ πάσῃ τῇ θλίψει καὶ ἀναγκῇ ἡμῶν. iii. —7.

d.

Νυκτος και ημερας εργαζομενοι, προς το —9—.

Προς το μη επιβαρυνσαι τινα υμων. —9—.

Υμιν τοις πιστευουσιν. —10.

Εις την ιαυτου βασιλειαν και δοξαν. —12.

For yourselves know, brethren, our entrance in
unto you. ii. 1—. (Beginning of d.)

That ye would walk worthy of God, &c. 12.
(End of d.)

For yourselves know. 1—.

As ye know. —5—.

Ye are witnesses. 10—.

Our entrance in unto you. 1—.

We were gentle among you. —7—.

After that we had suffered before and were
shamefully entreated, as ye know. 2—.

We were bold in our God to speak unto you.
— 2.

d.

Νυκτος και ημερας υπερεκπερισσου δεομενοι, εις το
10—.

Τη μηδενα σαινεσθαι. 3—.

Περι της πιστεως υμων. —2.

Την πιστιν υμων. —5—.

Την πιστιν υμων. —6—.

Δια της υμων πιστεως. —7.

Της πιστεως υμων. —10.

Εν τη αυτου παρουσια. ii. —19.

But we, brethren, being taken from you. ii. 17—.
(Beginning of d.)

Wherefore we would have come unto you. 18—.

That we might perfect that which is lack-
ing in your faith. iii. —10. (End of d.)

If ye stand fast in the Lord. —8.

For yourselves know. —3—.

When we were with you. 4—.

That no man should be moved by these afflic-
tions, for yourselves know that we are appointed
thereunto. 3.

We told you before that we should suffer tribu-
lation; even as it came to pass and ye know. 4.

In all our affliction and distress. —7—.

We joy for your sakes before our God. —9.

Are not even ye, before our Lord Jesus Christ?
ii. 19.

d.
The gospel of God. —2.
We were allowed of God to be put in trust with
the gospel. 4—.
The gospel of God. —8—.
The gospel of God. —9.

With much contention. —2.

For our exhortation. 3—.

How we exhorted and comforted you. —11.

We were allowed of God to be put in trust with
the gospel. 4—.

God is witness. —5.

Ye are witnesses, and God also. 10—.

Even as a nurse (*That is, A nursing mother*)
cherisheth her own children, so being affection-
ately desirous of you —7, 8—.

As a father his own children. —11.

Because ye were dear unto us. —8.

Our labour and travail. 9—.

Labouring night and day, that we might not, &c.
—9—.

You that believe. —10.

To his kingdom and glory. —12.

d.
The gospel of Christ. iii. —2—.

With much desire. ii. —17.

To establish you and to exhort you. iii. —2.

Our brother and minister of God, in the
gospel. —2—.

Before our God. —9.

We, being taken from you (*Απορφανισθέντες,*
“*Being bereaved of you.*” It applies to the case of
a parent bereaved of his children,) endea-
voured the more abundantly to see your face with
much desire. ii. 17.

Desiring greatly to see us, as we also to see
you. iii. —6.

For ye are our glory and joy. ii. 20.

Our glory and joy. —20.

In all our affliction and distress. iii. —7.

Night and day praying exceedingly, that we
might, &c. 10—.

Concerning your faith. —2.

Your faith. —5—.

Your faith. —6—.

By your faith. —7.

Your faith. —10.

At his coming. ii. —19.

Let us now proceed from a. to a.

a. is arranged as a parallelism of four members, and in this respect resembles a. There is however a difference. a. is an alternate, a. an introverted parallelism: the last member here answering to the first, and the third to the second: that is, e. to e., and f. to f.

The character of the passage may thus be shortly stated. e. and e. are hortatory, f. and f. didactic. Or, if the reader prefer the terms, e. and e. are practical, f. and f. doctrinal. In e. and e. the Apostle exhorts the Thessalonians to the performance of various duties, and in f. and f. he instructs them on two points upon which it was necessary that they should be rightly informed.—This I give as a general representation of the passage. The reader by casting his eye over the different members will see that it is sufficiently correct. There certainly are some hortatory expressions both in f. and f. (18, f.: 6, 8, 11, f.) But they evidently stand in connexion with the truths there laid down respecting the resurrection, the different prospects and characters

of the godly and the wicked, &c.: whereas when we come to the beginning of e. we have no longer *connexion*, but *transition*: "But we beseech you, brethren," &c.: these words withdrawing our attention from f. and f., and carrying it back to e., where we have "Furthermore then we beseech you, brethren," &c. (1—.)—Thus f. and f. are integral parts, though we have some exhortation in them, as well as in e. and e.

The following then is the general character of a.

e. { iv. 1—12. Hortatory.

f. { iv. 13—18. Didactic.

f. { v. 1—11. Didactic.

e. { v. 12—22. Hortatory.

The following corresponding terms are observable.

e.
Λοιπον ουν, αδελφοι, ερωτωμεν υμας και παρακαλουμεν.
iv. 1—. (Beginning of e.)
Παρακαλουμεν δε υμας, αδελφοι. —10.

Ἴνα περιπατητε ευσχημονως προς τους εξω, και μηδενος
χρειαν εχητε. 12. (End of e.)
Απεχισθαι υμας απο της πορνειας. —3.

Ἴνα περισσευητε μαλλον. —1.
Περισσευειν μαλλον. —10. (Εἰς το αγαπαν αλληλους.
—9.)

Πως δει υμας αρεσκειν Θεω. —1—.
Τουτο γαρ εστι θελημα του Θεου, ο αγιασμος υμων. 3—.

Τινας παραγγελιας εδωκαμεν υμιν δια του Κυριου Ιησου.
2.

Οιδατε γαρ τινας παραγγελιας εδωκαμεν υμιν δια του
Κυριου Ιησου. 2.

e.
Ερωτωμεν δε υμας, αδελφοι. v. 12—. (Beginning
of e.)
Παρακαλουμεν δε υμας, αδελφοι. 14—.

Απο παντος ειδους ποτηρου απεχισθε. 22. (End of e.)

Ἠγισθαι αυτοις υπερεκπερισσου εν αγαπη. —13—.

Τουτο γαρ θελημα Θεου εν Χριστω Ιησου εις υμας.
—18.

Θελημα Θεου εν Χριστω Ιησου εις υμας. —18.

Ειδεναι τους κοπιωντας εν υμιν, και προϊσταμενους υμων
εν Κυριω, και νουθετουντας υμας. 12.

e.

Το μη ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ πραγματί των ἀδελφον αὐτου. 6—.

Ἴνα περιπατῇτε εὐσχημονως πρὸς τῆς ἐξω, καὶ μηδενος χρεῖαν ἐχῆτε. 12.

Θεοδιδακτοι εστε εἰς το ἀγαπᾶν ἀλλήλους, καὶ γαρ ποιεῖτε αὐτο εἰς παντας τῆς ἀδελφῆς. —9, 10—.

Ὁ ἀδελτων, ἢ ἀνδρωπον ἀδετει, ἀλλὰ τον Θεον τον καὶ δοῦτα το Πνευμα αὐτῃ το Ἅγιον εἰς ἡμας. 8.

Φιλοτιμεισθαι ἡσυχάζειν, καὶ πρᾶσσειν τα ἰδια. 11—.

f.

Ου δελομεν δε ὑμας ἀγνοεῖν, ἀδελφοι, περὶ των κεκοιμη-
μενων. iv. 13—. (Beginning of f.)

Τῆτο γαρ ὑμιν λεγομεν ἐν λογῳ Κυριῳ, ὅτι 15—. (Towards beginning of f.)

Ὅστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τῆτοις. 18. (End of f.)

Περὶ των κεκοιμημενων. —13—.

Τῆς κοιμηθεντας. —14—.

Ἡμεῖς οἱ ζῶντες ἢ μη φθᾶσωμεν τῆς κοιμηθεντας. —15.

Καὶ οἱ νεκροὶ ἐν Χριστῳ ἀναστήσονται πρῶτον. Ἐπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπομενοι, ἀμα συν αυτοῖς ἄρπαγ-
σομεθα ἐν νεφέλαις. —16, 17—.

e.

Ὅρατε μὴ τις κακον ἀντι κακου τιγὶ ἀποδῷ. 15—.

Παντοτε το ἀγαδον διώκετε καὶ εἰς ἀλλήλους, καὶ εἰς παντας. —15.

Παντοτε το ἀγαδον διώκετε καὶ εἰς ἀλλήλους, καὶ εἰς παντας. —15.

Παντοτε το ἀγαδον διώκετε καὶ εἰς ἀλλήλους, καὶ εἰς παντας. —15.

Νηδετετε τῆς ἀτακτῆς, παραμυθεσθε τῆς ολιγοψυχῆς, ἀντιχεσθε τῶν ασθενων, μακροθυμετε πρὸς παντας. 14.

Ερωτωμεν δε ὑμας, ἀδελφοι, εἰδεναι τῆς κοπιωντας ἐν ὑμιν, καὶ προΐσταμενης ὑμων ἐν Κυριῳ, καὶ νηδετεντας ὑμας, καὶ ἡγειςθαι αὐτῆς ὑπερεκπερισση ἐν ἀγαπῇ, δια το εργον αὐτων. 12, 13—.

Το Πνευμα μὴ σβεννυτε. Πρόφητειας μὴ ἐξηθνευτε. 19, 20.

Εἰρηνευτε ἐν ἑαυτοῖς. —13.

Νηδετετε τῆς ἀτακτῆς. 14—.

Μακροθυμετε πρὸς παντας. —14.

f.

Περὶ δε των χρονων καὶ των καιρων, ἀδελφοι, ἢ χρεῖαν ἐχῆτε ὑμιν γραφεσθαι. v. 1. (Beginning of f.)

Αὐτοι γαρ ἀκριβως οἰδατε, ὅτι 2—. (Towards beginning of f.)

Διο παρακαλεῖτε ἀλλήλους καὶ οἰκοδομεῖτε εἰς τον ἑνα, καθως καὶ ποιεῖτε. 11. (End of f.)

Ἴνα εἴτε γρηγορωμεν, εἴτε καθευδωμεν, ἀμα συν αὐτῳ ζῇσωμεν. 10.

f.

ἵνα μὴ λυπησθε, καθὼς καὶ οἱ λοιποὶ. —13.

Οἱ μὴ ἐχόντες ἐλπίδα. —13.

Ἰησοῦς ἀπέθανε. 14—.

Ὁ Θεὸς τῆς κοιμηθέντας διὰ τῆ Ἰησοῦ ἀξίει συν αὐτῷ.
14.

Εἰς τὴν παρυσίαν τῆ Κυρίου. —15—.

Ὅτι αὐτοὺς ὁ Κύριος καταβήσεται ἀπ' οὐρανό.
16—.

Εἰς ἀπαντήσιν τῆ Κυρίου εἰς αἶρα. —17—.

Καὶ ὅτω παντοτε συν Κυρίῳ ἐσομεθα. —17.

e.

Furthermore then we beseech you, brethren,
and exhort you. iv. 1—. (Beginning of e.)

But we exhort you, brethren. —10.

That ye may walk honestly, (*maintain an honest
or seemly appearance,*) toward them that are with-
out, and that ye may have lack of nothing. 12.
(End of e.)

That ye should abstain from fornication. —3.

So ye would abound more and more. —1.

That ye abound more and more. —10. (In
loving one another. —9.)

How ye ought to please God. —1—.

For this is the will of God, even your sancti-
fication. 3—.

f.

Ἀρα ἐν μὴ καθευδόμεν, ὥς καὶ οἱ λοιποὶ. 6—.

Ἐνδυσάμενοι περικεφαλαιαν, ἐλπίδα σωτηρίας.
—8.

Τὴ ἀποθανόντος ὑπερ ἡμῶν. 10—.

Τὴ ἀποθανόντος ὑπερ ἡμῶν, ἵνα εἴτε γρηγορώμεν εἴτε
καθευδόμεν, ἅμα συν αὐτῷ ζήσωμεν. 10.

Ἡ ἡμέρα Κυρίου, ὥς κλεπτής ἐν νυκτί, ὅπως ἐρχεται. —2.

Εἰς περιποίησιν σωτηρίας διὰ τῆ Κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ. —9.

ἵνα ἅμα συν αὐτῷ ζήσωμεν. —10.

e.

But we beseech you, brethren. v. 12—. (Be-
ginning of e.)

But we exhort you, brethren. 14—.

Abstain from all appearance of evil. 22. (End
of e.)Ever follow that which is good, both one toward
another and toward all men. —15.And to esteem them very abundantly in love.
13—.For this is the will of God in Christ Jesus con-
cerning you. —18.

H

e.

What commandments we gave you by the Lord Jesus. 2.

For ye know what commandments we gave you by the Lord Jesus. 2.

That no man go beyond and defraud his brother in any matter. 6—.

Ye are taught of God to love one another. And indeed ye do it toward all the brethren. —9, 10—.

He that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit. 8.

That ye study to be quiet, and to do your own business. 11—.

f.

But I would not have you to be ignorant, brethren, concerning them which are asleep. iv. 13—.
(Beginning of f.)

For this we say unto you by the word of the Lord, that 15—. (Towards beginning of f.)

Wherefore comfort one another with these words. 18. (End of f.)

e.

The will of God in Christ Jesus concerning you. —18.

To know them which labour among you, and are over you in the Lord, and admonish you. 12.

See that none render evil for evil unto any man. 15—.

But ever follow that which is good, both one toward another and toward all men. —15.

Ever follow that which is good, both one toward another and toward all men. —15.

Warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. 14.

But we beseech you, brethren, to know them which labour among you and are over you in the Lord and admonish you; and to esteem them very abundantly in love for their works' sake. 12, 13—.

Quench not the Spirit. Despise not prophesyings. 19, 20.

Be at peace among yourselves. —13.

Warn them that are unruly. 14—.

Be patient toward all men. —14.

f.

But concerning the times and the seasons, brethren, ye have no need that I write unto you. v. 1. (Beginning of f.)

For yourselves know perfectly that 2—. (Towards beginning of f.)

Wherefore comfort one another, and edify one another, even as also ye do. 11. (End of f.)

f.

Concerning them which are asleep. —13—.

Them which sleep. —14—.

We which are alive, shall not prevent them which are asleep. 15.

And the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds. —16, 17—.

That ye sorrow not, even as others. —13.

Which have no hope. —13.

Jesus died. 14—.

Them that sleep in Jesus will God bring with him. —14.

Unto the coming of the Lord. —15—.

For the Lord himself shall descend from heaven. 16—.

To meet the Lord in the air. —17—.

And so shall we ever be with the Lord. —17.

f.

That whether we wake or sleep, we should live together with him. 10.

Therefore let us not sleep, as do others. 6—.

Putting on, for an helmet, the hope of salvation. —3.

Who died for us. 10—.

Who died for us that whether we wake or sleep we should live together with him. 10.

The day of the Lord so cometh as a thief in the night. —2.

To obtain salvation by our Lord Jesus Christ. —9.

That we should live together with him. —10.

Having said so much concerning a. and *a.*, we will now turn for a while to b. and *b.*, which together with a. and *a.* make up the whole of B. and *B.*

The leading topic both of b. and *b.* will be found on inspection to be prayer. The whole of b. is prayer.—So is the first verse of *b.*, (v. 23:) while in the last verse the Apostle directs the Thessalonians to pray for him. The verse between these two, (24,) may be thought a digression. Πιστος ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει. "Faithful is he that calleth you, who also will do it." It reminds us of a not very dissimilar digression in the other Epistle to the Thessalonians, already noticed at page 18. There also the leading topic of *b.*, the passage in question, is prayer. And there as well as here, the Apostle digresses so far as this; to express his confidence in God that his petitions will be

accomplished. The words in the present instance, Πιστος ὁ καλῶν ὑμᾶς, κ. τ. λ., "Faithful is he that calleth you," &c. remind us of those which are there used: Πιστος δὲ ἐστὶν ὁ Κυριος, κ. τ. λ., "But the Lord is faithful," &c. (2 Thessalonians iii. 3.)—It is remarkable that in two instances we should meet with similar cases of digression in both the Epistles to the Thessalonians. In one instance already noticed we have thanksgiving and commendation the leading topics in both Epistles; with a digression in both relating to persecutors, and introduced by the mention of the Christian grace of patience. In the other instance, that now before us, we have prayer the leading topic in both Epistles; with a digression in both, if it amounts to a digression, expressive of the Apostle's confidence that the Lord would perform his prayers.

The following correspondences appear in b. and b.

b.
Αυτος δε ο Θεος κατευθυναι iii. 11—.
(Beginning of b.)

Αυτος δε ο Θεος κατευθυναι την οδον ημων προς
υμας. 11.

Υμας δε ο Κυριος πλεονασαι και περισσευσαι
12—.
Εις το στηριξαι υμων τας καρδιας αμεμπτες εν αγιασμη.
13—.

Υμων τας καρδιας. 13—.

Εμπροσθεν τε Θεου και Πατρος ημων. —13—.
Εν τη παρεσια τε Κυριου ημων Ιησου Χριστου. —13.

Μετα παντων των αγιων αυτου. —13.

Now God himself iii. 11—. (Beginning
of b.)

Now God himself direct our way unto
you. 11.

Now the Lord make you to increase and abound
.... 12—.

To the end he may establish your hearts un-
blameable in sanctification. 13—.

Your hearts. 13—.

Before God, even our Father. —13—.
Unto the coming of our Lord Jesus Christ.
—13.

With all his saints. —13.

b.
Αυτος δε ο Θεος της ειρηνης αγιασαι v. 23—.
(Beginning of b.)

Αδελφοι, προσευχεσθε περι ημων. 25.

Αυτος δε ο Θεος αγιασαι υμας ολοτελεις. 23—.
Και ολοκληρον υμων το πνευμα και η ψυχη και το σωμα
αμεμπτως τηρηθει. —23.

Υμων το πνευμα και η ψυχη και το σωμα. —23—.

Εν τη παρεσια τε Κυριου ημων Ιησου Χριστου. —23.

Αγιασαι υμας ολοτελεις. 23—.

Now the God of peace himself v. 23—.
(Beginning of b.)

Brethren, pray for us. 25.

Now the God of peace himself sanctify you
wholly. 23—.

And I pray God your whole spirit and soul
and body be preserved blameless. —23—.

Your whole spirit and soul and body. —23—.

Unto the coming of our Lord Jesus Christ.
—23.

Sanctify you wholly. 23—.

Thus *b.* and *b.* have several corresponding terms, while the leading topic of each is prayer.

With regard to the correspondence of *a.* to *a.*, it does not lie so much in the sense of the two passages, as in other circumstances. Each is a parallelism, (the one alternate, the other introverted,) of four members. We have already seen how strikingly the two parallelisms resemble one another in the distinctness with which the beginnings and endings of the various members are determined by corresponding terms. There is also this point of correspondence between *a.* and *a.*, that two distinct topics appear in each, distinctly handled. Thus *c.* and *c.*, the first and third members of *a.*, relate to St. Paul's thankfulness for the spiritual excellences of the Thessalonians; and *d.* and *d.*, the second and fourth, to St. Paul himself and his companions. So also *e.* and *e.*, the first and fourth members of *a.*, are hortatory or practical; and *f.* and *f.*, the second and third, didactic or doctrinal. Thus two members of *a.* relate to the Thessalonians, and two to St. Paul and his companions: two members of *a.* are practical, and two are doctrinal. Moreover the two topics in each are kept *distinct*. The topic of thankfulness, which first appears in *c.*, is distinctly resumed in *c.*, after being laid aside in *d.* for another; which other, after being laid aside in like manner in its turn, is as distinctly resumed in *d.* So also, proceeding from *a.* to *a.*, exhortation, which first appears in *e.*, is laid aside in *f.* and distinctly resumed in *e.* Something in the shape of exhortation indeed, appears in *f.* (verses 6, 8.) But exhortation here stands in *connexion* with the passage in which it occurs, and brings us back to the subject there treated of: "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ," (9.)—So also we have exhortation in the corresponding terms at the end of the two central members, *f.* and *f.* But these closing verses (iv. 18 in *f.* and v. 11 in *f.*) evidently stand in *connexion* with what precedes them in *f.* and *f.* respectively, and must go with it: whereas when we proceed from the latter of them to the beginning of *e.* we come to a *transition*, Ερωτωμεν δε υμας, αδελφοι, "But we beseech you, brethren," &c. v. 12—

Αδελφοι, "Brethren," in the vocative case, is used much in the same way in *a.* and *a.*—This word appears at the

beginning of each of the members of *a.* Λοιπον εν, αδελφοι, "Furthermore then, brethren," iv. 1—, *e.*; Ου διδομεν δε υμας αγνοειν, αδελφοι, "But I would not have you to be ignorant, brethren," iv. 13—, *f.*; Περι δε των χρονων και των καιρων, αδελφοι, "But concerning the times and seasons, brethren," v. 1—, *f.*; Ερωτωμεν δε υμας, αδελφοι, "But we beseech you, brethren," v. 12—, *e.*—The same term appears in the same way at the beginning of two of the members of *a.*: Αυτοι γαρ οιδατε, αδελφοι, "For yourselves know, brethren," ii. 1—, *d.*; Ημεεις δε, αδελφοι, "But we, brethren," ii. 17—, *d.*: and near the beginning of the other two: Ειδοτες, αδελφοι, "Knowing, brethren," i. 4—, *c.*; Υμεις γαρ μιμηται εγενηθητε, αδελφοι, "For ye became followers, brethren," ii. 14—, *c.*

If we consider *B.* and *B.*, that is, *a.* with *b.* and *a.* with *b.*, we have in *B.* an alternate parallelism, (*a.*;) of four members, followed by prayer, (*b.*;) and in *B.* an introverted parallelism, also of four members, (*a.*;) resembling the other in many particulars, and also followed by prayer, (*b.*)—There is moreover great regularity in the two corresponding portions of which *B.* and *B.* respectively consist, with regard to quantity. As *a.* is somewhat greater than *a.*, so is *b.* than *b.*—*a.* is to *a.* much as *b.* to *b.*, or *a.* to *b.* as *a.* to *b.*

Since then *a.* and *a.* have nothing very homogeneous in their subjects, the correspondence of *B.* and *B.* can be only thus represented.

B.	{	a.	{ i. 2—iii. 10. Alternate parallelism of four members.
			b. { iii. 11—13. Prayer.
B.	{	a.	{ iv. 1—v. 22. Introverted parallelism of four members.
			b. { v. 23—25. Prayer.

B. and *B.* being corresponding members of the parallelism *A. B. B. A.*, we are led to ask whether they do not contain any corresponding terms.—In addition to those which have already been pointed out in *b.* and *b.*, corresponding portions of *B.* and *B.*, the following are given as worthy of notice. But I shall not attempt to mention all.

B.

Ευχαριστιμεν τω Θεω παντοτε. i. 2—.

Μεσαν υμων ποιημενοι επι των προσευχων ημων, αδιαλειπτως μενημενοιτες —2, 3—.

B.

Πατοτε χαριτε. v. 16.

Εν παντι ευχαριστειτε. 18—.

Αδιαλειπτως προσευχεσθε. 17.

Αδελφοι, προσευχεσθε περι ημων. 25.

B.

Ἰμῶν τὴ ἐργὴ τῆς πίστεως, καὶ τὴ κοπῇ τῆς ἀγαπῆς,
καὶ τῆς ὑπομείνης τῆς ἐλπίδος. —3—

Εἰδοτες, ἀδελφοὶ ἠγαπημένοι ὑπο Θεοῦ, τὴν ἐκλογὴν
ὑμῶν. 4.

Τὴ Θεοῦ τὴ καλῆντος ὑμᾶς εἰς τὴν ἑαυτῆ βασιλείαν καὶ
δοξάν. ii.—12.

Ἰησοῦν τὸν ῥυόμενον ἡμᾶς ἀπο τῆς οργῆς τῆς ἐρχομένης.
i.—10.

Εφθάσει δὲ ἐπ' αὐτῆς ἡ οργὴ εἰς τέλος. ii.—16.

Ἵσπερ γινώσκει ὑμᾶς τυπῆς πασι τοῖς πιστεύουσιν ἐν τῇ
Μακεδονίᾳ καὶ τῇ Αἰαίᾳ. i. 7.

Καὶ ἀναμένειν τὸν Υἱὸν αὐτοῦ ἐκ τῶν νεφελῶν. 10—.

Τὸν Υἱὸν αὐτοῦ . . . ὃν ἐγείρειν ἐκ τῶν νεκρῶν. 10—.

Τῶν καὶ τὸν Κυρίον ἀποκτείναντων, Ἰησοῦν. ii. 15—.

Αὐτοὶ γὰρ οἰδατε, ἀδελφοί, 1—.

Μνημονεύετε γὰρ, ἀδελφοί. 9—.

Μνημονεύετε γὰρ, ἀδελφοί, τὸν κόπον ἡμῶν καὶ τοὺς μυχθόν.
9—.

Ὡς εἶα ἕκαστον ὑμῶν . . . παρακαλεῖν ὑμᾶς καὶ
παρηγορεῖν, καὶ μαρτυρεῖν. 11, 12—.

Εἰς τὸ περιπατεῖν ὑμᾶς ἀξίως τῇ Θεῷ. 12—.

Τῇ Θεῷ, τῇ καλῆντος ὑμᾶς. —12—.

Εἰς τὸ στηριξάι ὑμᾶς καὶ παρακαλεῖν ὑμᾶς, iii.—2.

B.

Εὐδυσταμενοὶ ὄψακα πίστεως καὶ ἀγαπῆς, καὶ περικε-
φαλαίαν, ἐλπίδα σωτηρίας. 8.

Ὅτι ἔκ εἴτετο ἡμᾶς ὁ Θεὸς εἰς οργὴν, ἀλλ' εἰς περιποίησιν
σωτηρίας . . . 9.

Ὅτι ἔκ εἴτετο ἡμᾶς ὁ Θεὸς εἰς οργὴν. 9—.

Καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας τῆς ἀδελφούς τῆς ἐν ὅλῃ
τῇ Μακεδονίᾳ. iv. 10—.

Ὅτι αὐτὸς ὁ Κύριος . . . καταβήσεται ἀπ' οὐρανό. 16—.

Ἰησοῦς ἀπεθάνει καὶ ἀνίστη. 14—.

Τῆς ἀποθανούσης ὑπὲρ ἡμῶν. v. 10—.

Οὐ θελομέν δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί. iv. 13—.

Ἀδελφοί, ἡ χρῆσις ἔχετε ὑμῖν γραφισθαι, αὐτοὶ γὰρ
ἀκριβῶς οἰδατε. v. —1, 2—.

Ερωτῶμεν δὲ ὑμᾶς, ἀδελφοί, εἰδεῖναι τῆς κοπιῶντας ἐν ὑμῖν.
12—.

Καὶ ἡγεῖσθαι αὐτῆς ὑπερέκπερσιν ἐν ἀγαπῇ, διὰ το
ἐργον αὐτῶν. 13.

Παρακαλεῖν δὲ ὑμᾶς, ἀδελφοί, ἰσχυρίζεσθαι τῆς ἀτακτῆς,
παρηγορεῖσθαι τῆς ολιγοψυχίας, αἰτεχεῖσθαι τῶν ἀσθενειῶν,
μακροθυμεῖσθαι πρὸς πάντας. 14.

Τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρεσκεῖν Θεῷ. iv. —1—.

Ἵνα περιπατῆτε εὐσχημοῖς πρὸς τῆς ἐξω. 12—.

Πίστος ὁ καλῶν ὑμᾶς. v. 24—.

Ερωτῶμεν ὑμᾶς καὶ παρακαλεῖν. iv. 1—.

Τῆς κοπιῶντας ἐν ὑμῖν καὶ προΐσταμεν ὑμῶν ἐν Κυρίῳ,
καὶ ἰσχυρίζεσθαι ὑμᾶς. v. —12.

B.

Προσεγομεν υμιν. 4.—

Καταρτισαι τα υστερηματα της πιστεις υμων. —10.

Υμας δε ο Κυριος πλεονασαι και περισσιυσαι τη αγαπη. 12—.

Υμας δε ... πλεονασαι ... τη αγαπη εις αλληλους και εις παντας. —12—.

Εις το στηριξαι υμων τας καρδιας αμεμπτως εν αγνωστη. 13—.

We thank God always. i. 2—.

Making mention of you in our prayers; remembering without ceasing ... —2, 3—.

Your work of *faith* and labour of *love* and patience of *hope*. —3—.

Knowing, brethren beloved, your election of God. 4.

God, who hath called you to his kingdom and glory. ii. —12.

Jesus, which delivered us from the wrath to come. i. —10.

But the wrath is come upon them to the uttermost. ii —16.

So that ye became ensamples to all that believe in Macedonia and Achaia. i. 7.

And to wait for his Son from heaven. 10—.

His Son whom he raised from the dead, even Jesus. 10—.

Who both killed the Lord, even Jesus. ii. 15—.

B.

Προσεπομεν υμιν. iv. —6.

Ινα μηδενος χρεαν εχητε. —12.

Αγιασαι υμας ολοτελεις. v. 23.

Ινα περισσευητε μαλλον. iv. —1.

Περισσευειν μαλλον. —10. (Εις το αγαπην αλληλων. —9.)

Το αγαθον διωκετε και εις αλληλους και εις παντας. v. —15.

Ειδεναι εκαστοι υμων το εαυτη σκειος κτασθαι εν αγιασμω. iv. 4.

Rejoice always. v. 16.

In every thing give thanks. 18—.

Pray without ceasing. 17.

Brethren, pray for us. 25.

Putting on the breastplate of *faith* and *love*, and for an helmet, the *hope* of salvation. 8.

For God hath not appointed us unto wrath, but to obtain salvation ... 9.

For God hath not appointed us unto wrath. 9—.

And indeed ye do it toward all the brethren which are in all Macedonia. iv. 10—.

For the Lord himself shall descend from heaven. 16—.

Jesus died and rose again. 14—.

Who died for us. v. 10—.

B.

For yourselves know, brethren. 1—.

For ye remember, brethren. 9—.

For ye remember, brethren, our labour and travail. 9—.

How we exhorted and comforted and charged every one of you. 11—.

That ye would walk worthy of God. 12—.

God who hath called you. —12—.

To establish you and to exhort you. iii. —2.

We told you before. —4—.

Might perfect that which is lacking in your faith. —10.

Now the Lord make you to increase and abound in love. 12—.

Make you to increase in love one toward another and toward all men. —12—.

To the end he may establish your hearts unblameable in sanctification. 13—.

B.

But I would not have you to be ignorant, brethren. iv. 13—.

Brethren, ye have no need that I write unto you, for yourselves know perfectly. v. —1, 2—.

But we beseech you, brethren, to know them which labour among you ... 12—.

And to esteem them very abundantly in love for their works' sake. 13.

But we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. 14.

How ye ought to walk and to please God. iv. 1—.

That ye may walk honestly toward them that are without. 12—.

Faithful is he that calleth you. v. 24—.

We beseech ... and exhort you. iv. 1—.

Them which labour among you and are over you in the Lord and admonish you. v. —12.

We forewarned you. iv. —6.

That ye may have lack of nothing. —12.

Sanctify you wholly. v. 23.

Ye would abound more and more. iv. —1.

That ye abound more and more. —10. (In loving one another. —9.)

Follow that which is good, both one toward another and toward all men. v. —15.

That every one of you should know how to possess his vessel in sanctification. iv. 4.

From B. and B. we now proceed to A. and A., the extreme or epistolary members.

To designate those to whom the Epistle is addressed, comprehensive terms are employed both in A. and A. In A. it is "Paul &c. to the church of the Thessalonians," i. 1. : in A., "Greet all the brethren," v. 26; and immediately after follows an injunction, that the Epistle be read "To all the holy brethren,"—26. Thus A. sets forth to whom the Epistle is addressed, ("To the church of the Thessalonians;") and A., in conformity with A., to whom it is to be read, ("To all the holy brethren.") As they are here called

"The holy brethren," in A. they are called "The church of the Thessalonians which is in God the Father and in the Lord Jesus Christ."—We have a repetition in A.; "Paul, &c. to the church, &c. which is in God the Father and in the Lord Jesus Christ. Grace, &c. from God our Father and the Lord Jesus Christ:" and also a repetition in A.; "Greet all the brethren, &c. be read unto all the holy brethren."—The opening benediction in A. and the closing one in A. are very similar. "Grace be unto you and peace from God our Father, and the Lord Jesus Christ;" (A.) "The grace of our Lord Jesus Christ be with you :—" (A.)

A.

Τῇ ἐκκλησίᾳ Θεσσαλονικίων. i. 1—.

Χαρὶς ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν καὶ Κυρίου
Ἰησοῦ Χριστοῦ. —1.

Unto the church of the Thessalonians. i. 1—.

Grace be unto you and peace from God our
Father and the Lord Jesus Christ. —1.

The form of the first Epistle to the Thessalonians may be thus displayed.

A. { i. 1. Epistolary.

B. { i. 2—iii. 13. Alternate parallelism of four
members, followed by prayer.

B. { iv. 1—v. 25. Introverted parallelism of four
members, followed by prayer.

A. { v. 26—28. Epistolary.

In this Epistle, the evidence on which I have chiefly depended is that of the corresponding terms. To be satisfied,

A.

Τεῖς ἀδελφεὲς πάντας. v. 26.

Ἀναγινωσθῆναι τὴν ἐπιστολὴν πασὶ τοῖς ἁγίοις ἀδελφοῖς. 27.

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετ' ὑμῶν. 28.

All the brethren. v. 26—.

That this Epistle be read unto all the holy
brethren. 27.

The grace of our Lord Jesus Christ be with
you. 28.

however, that the arrangement which I have given is the true one, the reader will do well to examine it attentively, as it stands at pages v, vi, of Part the Second.

At the same time I must remark, that the correspondence of some of the members is of a far more particular kind than we shall be aware of, without much consideration.

Take for instance c. and c., the first and third members of a. These bear a very particular resemblance to each other; though the resemblance could not be exhibited in the general arrangement of the Epistle, without a degree of subdivision which might have the effect of distracting the eye, and rendering it difficult to discern the character of the passage as a whole.

- g. { i. 2 Ευχαριστοῦμεν τῷ Θεῷ πάντοτε περὶ πάντων ὑμῶν, (μνησάντων ὑμῶν ποιούμενοι ἐπὶ τῶν προσευχῶν ἡμῶν, 3 ἀδιαλείπτως μνημονεύοντες ὑμῶν τὴν ἐργασίαν τῆς πίστεως, καὶ τὴν κόπῃ τῆς ἀγάπης, καὶ τῆς ὑπομονῆς τῆς ἐλπίδος, τῇ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ, ἐμπροσθεν τοῦ Θεοῦ καὶ Πατρὸς ἡμῶν, 4 Εἰδοτές, ἀδελφοί ἀγαπημένοι ὑπὸ Θεοῦ, τῇ ἐκλογῇ ὑμῶν)
- h. { 5 Ὅτι τὸ εὐαγγέλιον ἡμῶν ἤκε ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον, ἀλλὰ καὶ ἐν δυνάμει καὶ ἐν Πνεύματι Ἁγίῳ καὶ ἐν πληροφορίᾳ πολλῇ, καθὼς οἴδατε οἳ ἐγενήθημεν ἐν ὑμῖν δι' ὑμᾶς.
- c. { 6 Καὶ ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε καὶ τοῦ Κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει πολλῇ μετὰ χαρᾶς Πνεύματος Ἁγίου. 7 Ὅστε γεγεσθαι ὑμᾶς τυπὴς πᾶσι τοῖς πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ τῇ Ἀχαΐᾳ. 8 Ἀφ' ὑμῶν γὰρ ἐξηχῆται ὁ λόγος τοῦ Κυρίου οὐ μόνον ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ Ἀχαΐᾳ, ἀλλὰ καὶ ἐν παντί τόπῳ ἡ πίστις ὑμῶν ἡ πρὸς τὸν Θεὸν ἐξηλθὺν ὥστε μὴ χρεῖαι ἡμᾶς εἶναι λαλεῖν τι : 9 Αὐτοὶ γὰρ περὶ ἡμῶν ἀπαγγέλλουσιν, ὅποιαν πίσω εσχόμεν πρὸς ὑμᾶς, καὶ πῶς ἐπιστρέψατε πρὸς τὸν Θεὸν ἀπο τῶν εἰδωλῶν, θελευσὲν Θεῷ ζῶντι καὶ ἀληθινῷ,
- k. { 10 Καὶ ἀναμερεῖν τὸν Υἱὸν αὐτοῦ ἐκ τῶν νεκρῶν, ὃν ἠγάρεν ἐκ τῶν νεκρῶν, Ἰησοῦν, τὸν ἔσομενον ἡμᾶς ἀπο τῆς ὀργῆς τῆς ἐρχομένης.
- g. { ii. 13 Δια τούτο καὶ ἡμεῖς ευχαριστοῦμεν τῷ Θεῷ ἀδιαλείπτως,
- h. { Ὅτι παραλαβόντες λόγον ἀκοῆς παρ' ἡμῶν τοῦ Θεοῦ, ἐδέξασθε, ὃ λόγον ἀνθρώπων, ἀλλὰ καθὼς ἐστὶν ἀληθὺς, λόγον Θεοῦ, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν.
- c. { i. { 14 Ὑμεῖς γὰρ μιμηταὶ ἐγενήθητε, ἀδελφοί, τῶν ἐκκλησιῶν τοῦ Θεοῦ, τῶν οὖσων ἐν τῇ Ἰουδαίᾳ ἐν Χριστῷ Ἰησοῦ ὅτι τα αὐτὰ ἐπαθετε καὶ ὑμεῖς ὑπὸ τῶν ἰδίων συμφυλῆτων, καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰουδαίων.
- h. { 15 Τῶν καὶ τὸν Κυρίον ἀποκτείναντων, Ἰησοῦν, καὶ τοὺς προφῆτας, καὶ ἡμᾶς ἐκδιώξαντων, καὶ Θεῷ μὴ ἀρεσκόντων καὶ πᾶσιν ἀνθρώποις ἐναντίων, 16 Κωλυόντων ἡμᾶς τοῖς ἐθνεσὶ λαλεῖν ἵνα σωθῶσιν, εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἀμαρτίας πάντοτε. Εὐφράσει δὲ ἐπ' αὐτοῖς ἡ ὀργὴ εἰς τέλος.

- g. { i. 2 We thank God always for you all, (making mention of you in our prayers; 3 Remembering without ceasing your work of faith, and labour of love, and patience of hope, in our Lord Jesus Christ, in the sight of God and our Father; 4 Knowing, brethren beloved, your election of God:)
- h. { 5 Because our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance: as ye know what manner of men we were among you for your sake.
- c. { 6 And ye became followers of us and of the Lord, having received the word, in much affliction, with joy of the Holy Ghost: 7 So that ye became ensamples to all that believe in Macedonia and Achaia. 8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad, so that we need not to speak any thing. 9 For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;
- k. { 10. And to wait for his Son from heaven whom he raised from the dead, even Jesus, which delivered us from the wrath to come.
- g. { ii. 13 For this cause also thank we God without ceasing,
- h. { Because when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth the word of God, which effectually worketh also in you that believe.
- c. { i. { 14 For ye became followers, brethren, of the churches of God which in Judea are in Christ Jesus. For ye also have suffered like things of your own countrymen, even as they have of the Jews:
- h. { 15 Who both killed the Lord, even Jesus, and their own prophets, and have persecuted us; and they please not God and are contrary to all men: 16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway. But the wrath is come upon them to the uttermost.

The general resemblance of these two passages, c., (i. 2—10,) and c., (ii. 13—16,) has been already pointed out.—c. is here divided into four portions, g., h., i., k., and c. into four corresponding portions g., h., i., k.; for the purpose of intimating that g. answers to g., h. to h., i. to i. and k. to k.—The reader will remember that between these two portions c. and c., as they stand in the Epistle, although they are here brought together, there intervenes another portion of twelve verses, (d., ii. 1—12.)

In g. and g., the Apostle expresses his thankfulness. In h. and h. he sets forth how the Thessalonians received the Gospel: and in i. and i. how they acted upon it.—k. and k. exhibit a contrast between the believing Thessalonians and the unbelieving Jews.

First we have in g. and g., the Apostle's thankfulness. *Ευχαριστοῦμεν τῷ Θεῷ πάντοτε περὶ πάντων ὑμῶν, Αδιαλείπτως μνημονεύοντες κ. τ. λ.* "We thank God always for you all, . . . remembering without ceasing," &c. (g.) *Διὰ τὰτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ Θεῷ ἀδιαλείπτως,* "For this cause also thank we God without ceasing." (g.)

Next in h. and h. we have the manner in which the Thessalonians first received the Gospel.—In both h. and h. we have something denied and something asserted. First in h. "Our Gospel came not unto you in word only," (this is what is denied;) "But also in power and in the Holy Ghost, and in much assurance," (this is what is asserted.) So also in h. "Ye received it not as the word of men," (here we have the denial;) "But as it is in truth the word of God," (here we have the assertion.)—h. and h., which so much resemble one another in their substance, are also alike in their beginnings. *Ὅτι το εὐαγγέλιον ἡμῶν, Ὅτι παραλάβοιτε λόγον ἀκροῆς παρ' ἡμῶν.* "Because our Gospel came not unto you," "Because when ye received the word of God which ye heard of us."

In i. and i. the Apostle sets forth how the Thessalonians acted upon the gospel; or how they followed up their first acceptance of the faith by a consistent course of life.—In both i. and i. they are spoken of as the followers, or imitators, of good examples. This appears at the beginning of the two passages. At the beginning of i. we read, *Καὶ ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε καὶ τοῦ Κυρίου,* "And ye became followers of us and of the Lord:" and at the beginning of i., *Ὑμεῖς γὰρ μιμηταὶ ἐγενήθητε, ἀδελφοί, τῶν ἐκκλησιῶν τοῦ Θεοῦ,* "For ye became followers, brethren, of the churches of God."

The idea of being followers or imitators is kept in view throughout the whole of i., and also of i.: so that the whole of these two passages must go together.—First for i. "Ye became imitators," says the Apostle, (6—,) "So that ye

became ensamples," (7—.) *Καὶ ὑμεῖς μιμηταὶ ἐγενήθητε,* (6—,) *Ὅστις γενεσθαι ὑμᾶς τυπὸς,* (7—.) Thus the idea of being imitators suggests the idea of being examples for the imitation of others: which latter idea of being examples is not lost sight of, throughout the seventh and eighth verses. Then in verse 9 our attention is brought back again to what we read at the beginning in verse 6, "Ye became followers of us and of the Lord."—"Ye became followers of us," and "Ye became followers of the Lord." These two things are taken up in order in verse 9. "What manner of entering in we had unto you," (this refers to the "Becoming followers of us;") "And how ye turned to God from idols to serve the living and true God," (this refers to the "Becoming followers of the Lord.") Thus the idea of following or imitating is not entirely lost sight of throughout the whole of i.

The same is true of i. There the Apostle tells the Thessalonians that they "Became followers of the churches of God in Judea." And the rest of i. is taken up with showing that this was so. "For ye also have suffered like things of your own countrymen, even as they have of the Jews." That is, the Thessalonian believers were followers or imitators of the Jewish believers in respect to their sufferings.—Thus the idea of following or imitating pervades i. as well as i.; and the whole of these two passages must go together.

Lastly, k. and k. exhibit a contrast between the believing Thessalonians and the unbelieving Jews.

There is a correspondence in the terms at the beginning of k. and k. While the Jews are spoken of at the beginning of k., as having "Killed the Lord, even Jesus," the Thessalonians are spoken of at the beginning of k., as "Waiting for the Son of God from heaven, whom he raised from the dead, even Jesus." The Jews put him to death, The Thessalonians wait for him as raised from the dead. In the original, the manner in which the name of our Lord stands isolated is much the same both in k. and k.—In k. we have *Αναμένοντες τὸν Υἱὸν αὐτοῦ ἐκ τῶν νεφελῶν, ὃν ἠγείρεν ἐκ τῶν νεκρῶν, Ἰησοῦν:* in k., *Τῶν καὶ τοῦ Κυρίου ἀποκτείναντων, Ἰησοῦν.* In the former instance, *Ἰησοῦν*, grammatically speaking, is put in apposition with *Τὸν Υἱὸν*; in the latter, with *Τὸν Κυρίον*. Yet it is separated from *Τὸν Υἱὸν* in the one, and from *Τὸν Κυρίον*, in the other: and, from this cause, possesses a peculiar prominence or emphasis in both cases. "Whom he raised from the dead, even Jesus," "Who killed the Lord, even Jesus."—Moreover k. and k. have corresponding terminations. *Τὸν ῥυομένον ἡμᾶς ἀπὸ τῆς οργῆς τῆς ἐρχομένης, Εφθάσει δὲ ἐπ' αὐτῆς ἡ οργὴ εἰς τέλος.* "Which delivered us from the wrath to come," (this refers to believers;) "But

the wrath is come upon them to the uttermost," (this refers to the unbelieving Jews.)

Thus *g.* answers to *g.*, *h.* to *h.*, *i.* to *i.*, and *k.* to *k.*: and the correspondence of *c.* and *c.* is far more particular than could have been supposed upon a cursory perusal: or than could have been gathered from any thing that has been

advanced previously, respecting the general construction of the Epistle. The simple fact, divested of terms of art, is this: that a portion of the Epistle, i. 2—10, and another portion detached from it, ii. 13—16, each consist of four parts: the four parts of the one corresponding in order to the four parts of the other.

THE
EPISTLE OF PAUL THE APOSTLE
TO
PHILEMON.

No. 1.] **T**HE Epistle to Philemon is arranged at pages vii, viii, of Part the Second, in No. 1, as an introverted parallelism of eighteen members, A., B., C., D., E., F., G., H., I., I., H., G., F., E., D., C., B., A. The meaning of this arrangement is, that A., the last member, corresponds to A., the first; B., the last but one, to B., the second; and so on to the centre. — Portions of the Epistle are arranged separately in No. 2 and No. 3.

In pointing out the mutual relation of the corresponding members of the Epistle in No. 1, I purpose to begin at the centre, and so proceed regularly to the extremities.

In order to perceive the correspondence of I. to I., and H. to H., it will be necessary in the first place to carry on our eyes to No. 2, where H. and I. are arranged by themselves.

No. 2.] H. and I., the eighth and ninth members of No. 1, are arranged by themselves in No. 2:—H. in four parts, under the letters c., c., d. d.; and I. in two parts under the letters e., e.: so that viewing the arrangement as a whole, we have an alternate parallelism of six members, c., d., e. c., d., e.

The reader will perceive on inspection that each of the three members c., d., e., is connected with the one immediately preceding it, (that is, c. with c., d. with d., and e. with e.,) by the same particle, *ἵνα*, "That." Thus c. d. and e. resemble each other, each of them being expressive of a design or purpose: "That in thy stead he might minister unto me:" "That thy benefit should not be of necessity:" "That thou shouldst receive him for ever."

Let the passage be now considered in another point of view, by taking c. with c., d. with d., and e. with e. Thus we bring it into three portions, c. c., d. d., e. e.: and these three portions resemble each other in construction; inasmuch as each consists of two clauses, the latter dependant on the former, and connected with it by the particle *ἵνα*, "That."—Now what I here wish the reader to observe is, the regular order of these three passages, c. c., d. d., e. e.; which consists in this: that the first, c. c., relates principally to St. Paul; the second, d. d., to Philemon; and the third, e. e., to Onesimus. St. Paul's first thought had been for himself. "I purposed in the first instance to have kept him with me, that in thy stead he might minister unto me in the bonds of the gospel," (c. c.) But his next thought is for Philemon. "But without thy mind would I do nothing, that thy benefit should not be of necessity but willingly,"

(d. d.) And then comes the final consideration, which particularly concerns Onesimus. "For perhaps he therefore departed for a season, that thou shouldest receive him for ever," (e. e.) Some particulars of minor importance might be pointed out, such as the Ηθελησα in d. answering to the Εβελαμην in c., and the Το αγαδον σε in d. to the Υπερ σε μοι διακονη of c. But the point to be particularly remembered is that c. and c. relate to Paul, d. and d. to Philemon, and e. and e. to Onesimus: that is, H. to Paul and Philemon, and I. to Onesimus. We now return to No. 1.

No. 1.] H., the eighth member of No. 1, referring to Paul and Philemon, and I., the ninth, to Onesimus, we may hence discover the correspondence of I. the tenth to I. the ninth, and of H. the eleventh to H. the eighth member.—Of the three persons in question, Paul, Philemon, and Onesimus, Onesimus, who forms the subject of I. is first adverted to, in I., which refers to I. and is connected with it. Ουκ ετι ως δουλον, αλλ' υπερ δουλον, αδελφον αγαπητον, "Not now as a servant, but above a servant, a brother beloved," (I.) And Paul and Philemon, who are spoken of in H., are afterwards reverted to in H.: Μαλιστα εμοι, ποσω δε μαλλον σοι, κ. τ. λ. "Especially to me," (Paul,) "But how much more unto thee," (Philemon,) (H.)—Thus I. answers to I. and H. to H. The following sketch then, as far as correspondence is concerned, will represent the character of the four central members, H., I., I., H.

H. { 13, 14. Paul and Philemon.

I. { 15—. Onesimus.

I. { 16—. Onesimus.

H. { —16. Paul and Philemon.

We now proceed to G. and G., which flank the four central members that have just been considered. To perceive the correspondence of G. and G., it is only necessary to read them together. In each the Apostle sets forth that receiving Onesimus would be the same as receiving himself.

G. { Συ δε αυτον, τετ' εστι τα εμα σπλαγχνα, προσλαβε.

G. { Ει ην με εχεις κοινωνον, προσλαβε αυτον ως εμε.

G. { Thou therefore receive him, that is, mine own bowels.

G. { If thou count me therefore a partner, receive him as myself.

Here in G. we have Αυτον προσλαβε, "Receive him," and in G. Προσλαβε αυτον, "Receive him:" in G. Τετ' εστι, τα εμα σπλαγχνα, "That is, mine own bowels," and in G. Ως εμε, "As myself." Thus G. corresponds to G.

Next come F. and F. The two ideas of wrong done to Philemon on the part of Onesimus, and amends afterwards made by St. Paul, appear in both these members: first in F.; Τον ποτε σοι αχρηστον, "Who in time past was to thee unprofitable," (here we have the wrong on the part of Onesimus,) Νυνι δε σοι και εμοι ευχρηστον, ον ανεπεμψα, "But now profitable to thee and to me, whom I have sent again," (here we have the amends afterwards made, by St. Paul's sending Onesimus back again:) then again in F.; Ει δε τι ηδικησε σε η οφειλει, "If he hath wronged thee or oweth thee ought," (here we have the wrong;) Τουτο εμοι ελλογει. Εγω Παυλος εγραψα τη εμη χειρι, εγω αποτισω, "Put that on mine account. I Paul have written it with mine own hand, I will repay it," (here we have the amends.) The Ηδικησε σε η οφειλει, "Hath wronged thee or oweth thee," in F., answers to the Σοι αχρηστον, "To thee unprofitable," in F.: and the Αποτισω, "I will repay," at the end of F., to the Ανεπεμψα, "I have sent again," at the end of F.; each conveying the idea of amends made for an injury done. Thus F. corresponds to F.

Let us proceed to E. and E. The Apostle appears in E. as the spiritual father of Onesimus, and in E. of Philemon. Περι τε εμη τεκνη, ον εγεννησα εν τοις δεσμοις μου, Ονησιμον,—"For my son Onesimus, whom I have begotten in my bonds," (E.) Onesimus then was a convert of St. Paul's.—Ινα μη λεγω σοι, οτι και σεαυτον μοι προσοφειλεις, "Albeit I do not say to thee how thou owest to me even thine own self besides," (E.) Philemon then was also a convert of St. Paul's. Thus E. corresponds to E.

D. and C., the two next members towards the end, are now to be viewed in correspondence with C. and D., the two next towards the beginning. Two things appear in C. and D., which are taken up in an inverted order in D. and C. These two things are authority and supplication. First of all we have authority in C., Διο πολλην εν Χριστω παρρησιαν εχων επιτασσειν σοι το ανηκον, "Wherefore, though I might be much bold in Christ to command thee that which is convenient." Then comes supplication in D., Δια την αγαπην μαλλον παρακαλω, κ. τ. λ. "Yet for love's sake I rather beseech thee," &c. Supplication is first resumed, after the intervening clauses, in D., Ναι, αδελφε, εγω σου οναιμην εν Κυριω.

Αναπαυσον με τα σπλαγχνα εν Χριστω, "Yea, brother, let me have joy of thee in the Lord. Refresh my bowels in the Lord:" and afterwards authority is again referred to in C., by the mention of obedience. Πιστοιθως τη υπακοη σου εγραψα σοι, ειδως, κ. τ. λ. "Having confidence in thy obedience I wrote unto thee, knowing," &c. The correspondence then of these four members, C. D. D. C., may be exhibited in the following manner.

C. { 8. Authority.

D. { 9, 10—. Supplication.

(—10—19.)

D. { 20. Supplication.

C. { 21. Authority.

With regard to corresponding terms, we have ὑπακοη σε in C. corresponding to επιτασσειν σοι in C.—The latter in our Authorized Version is rendered "To enjoin thee," and the former, "Thy obedience." For "Enjoin" substitute "Command," and we shall come much nearer to the force of the επιτασσειν (C.) and ὑπακοη (C.), the "Command" and "Obedience," of the original: "I might be bold to command thee," (C.;) "Having confidence in thy obedience," (C.)

I venture to suggest however, (though the reader will observe that the parallelism of C. and C. by no means depends upon the accuracy of this suggestion,) that not only ὑπακοη σε in C. answers to επιτασσειν σοι in C., but the whole of the clause, Πιστοιθως τη υπακοη σε, in C., to the whole of the clause, Πολλην παρρησιαν εχων επιτασσειν σοι, in C.: and this, so as to throw light upon the meaning of the latter clause, occurring in C.—Πολλην παρρησιαν εχων επιτασσειν σοι, rendered in our translation "Though I might be much bold to enjoin thee," is generally supposed to signify that the Apostle's enjoining or commanding Philemon to receive Onesimus would be no improper exercise of authority, would be no more than he had a right to do by virtue of his ministerial and apostolic character. But does it not mean rather, (in conformity with the Πιστοιθως τη υπακοη σε, "Having confidence in thy obedience," of C.,) that he felt sure, if he thought fit to command, that his command would be obeyed? Πολλην εν Χριστω παρρησιαν εχων επιτασσειν σοι, "As a minister and apostle of Christ addressing a Christian convert whose piety I know," Πολλην παρρησιαν εχω, "I am confident, I have not the least doubt, that were I to command, my injunction would be immediately com-

plied with." Πιστοιθα τη υπακοη σε, "I have confidence in your obedience."—"Yet for love's sake, I choose rather to exhort than to command." This sense indeed may be given to the English translation without any farther alteration in it. "I might be much bold in Christ to command thee," (C. :) because "I have confidence in thy obedience, knowing that thou wilt also do more than I say," (C.)

Be it observed, the difference between the two interpretations is material. According to the received meaning, the words, "I might be much bold in Christ to command thee that which is convenient," imply that St. Paul by virtue of his apostolic character had a right to interfere with authority in the domestic arrangements of Philemon, and to say who should live with him as servant and who should not. According to the meaning which I would recommend from the other member, C., the words by no means imply this: but that if St. Paul thought proper to assume a tone of authority in the business, he felt *confident*, he had *no doubt*, that Philemon would comply.

In D. and D. I find nothing that strictly deserves the title of verbal correspondence: yet the style of the Apostle's supplication in each of these members is equally observable and equally pathetic: and the request to "Refresh" him in Christ in D., (Αναπαυσον με τα σπλαγχνα εν Χριστω,) well accords with his description of himself as aged and a prisoner of Christ in D., (Τοιυτος ων ως Παυλος πρεσβυτης, νυνι δε και δεσμιος Ιησω Χριστω.) The parallelism, it will be observed, is favourable to Griesbach's emendation of Χριστω for Κυριω at the end of D.

Having now done with C. D. D. C., we come to B. and B. Here I am first to show that B. is an "integral part," or that the whole of it goes together as one member of the Epistle, and then to point out the correspondence of B. and B.—B. is arranged by itself in No. 3.

No. 3.] B., the second member of No. 1., is arranged as an introverted parallelism of eight members in No. 3.

In f. we have the thankfulness, in g. the prayers of St. Paul, in h. the love, in i. the faith of Philemon. These four topics are then successively referred to, in an inverted order, in i., h., g., f.—First, with reference to the faith of Philemon mentioned in i., we have the Lord Jesus, the object of his faith, in i. Then, with reference to the love of Philemon mentioned in h., we have the saints, the objects of his love, in h. Then, with reference to the prayers of St. Paul mentioned in g., we are told in what his prayers consisted in g., (Ὅπως ἡ κοινωνία της πιστεως σε ενεργης γινηται,

κ. τ. λ., "That the communication of thy faith may become effectual," &c.) And lastly, with reference to the thankfulness of St. Paul in *f.*, we have the cause of his thankfulness, what he was thankful for, in *f.*, (*Χαραν*, or *Χαριν*, γὰρ ἔχομεν πολλὴν καὶ παρακλησιν ἐπὶ τῇ ἀγαπῇ σου, ὅτι, κ. τ. λ. "For we have great joy," or thankfulness, "and consolation in thy love, because," &c.) Griesbach reads *Χαραν* in preference to *Χαριν* at the beginning of *f.*, that is, "Joy" in preference to "Thankfulness:" but not without a mark signifying a considerable degree of uncertainty. *Χαριν*, "Thankfulness," is the reading supported by the parallelism: as at the beginning of *f.*, the corresponding member, we have *Εὐχαριστῶ*, "I thank." Some would retain *Χαριν*, and translate it "Joy." *Χαρις* is sometimes used in this sense, but not often. The parallelism will still stand good, but not be so marked as if, while we retain the received reading *Χαρις*, we render it according to its received meaning; that is, "Thankfulness," in correspondence with *Εὐχαριστῶ* "I thank."—In fact, whatever reading or translation we adopt, there is evidently some degree of correspondence between the *Εὐχαριστῶ* at the beginning of *f.* and the *Χαραν* ἔχομεν, or *Χαριν* ἔχομεν, at the beginning of *f.*

The Right Reverend and learned Author of "Sacred Literature," has pointed out the introverted parallelism of the four central members, *h. i. i. h.* (Sacred Literature, page 345, &c.) These four members, the reader will perceive, are in a manner parenthetical,* and if *g.* and *g.* be read together, the sense will be found to be continuous. *Μνησάσθαι σε ποιούμενος ἐπὶ τῶν προσευχῶν μου, (g.) Ὅπως ἡ κοινωνία τῆς πίστεώς σου ἐνεργῆς γενήται, κ. τ. λ. (g.)* "Making mention of thee in my prayers, (g.) That the communication of thy faith may become effectual," &c. (*g.*)

When such parallelisms are exhibited as that of *h. i. i. h.*, the four central members of No. 3,

- h.* { 5 Ἀκούων σε τὴν ἀγαπῇ,
i. { Καὶ τὴν πίστιν ἣν ἔχεις
i. { Πρὸς τὸν Κύριον Ἰησοῦν,
h. { Καὶ εἰς πάντας τὰς ἁγίας,

* See Appendix, II.

- h.* { 5 Hearing of thy love,
i. { And the faith which thou hast
i. { Toward the Lord Jesus,
h. { And toward all saints,

an objection is sometimes made to them which while it professes to expose a fallacy, is itself fallacious. In exhibiting this parallelism, we allege that when the Apostle speaks of the love and faith of Philemon on the one hand, and of the Lord Jesus and all the saints on the other, the love has a particular reference to the saints, and the faith to the Lord Jesus: that consequently *h.* corresponds to *h.*, and *i.* to *i.*: and that therefore *h. i. i. h.* is an introverted parallelism. On the other side it is alleged that this is mere *fancy*: that though Christ alone is the object of our faith, and not the saints, and therefore *i.* and *i.* may be regarded as parallel, yet the saints alone are not the object of our love, but Christ also, and therefore there is in fact no reason for representing *h.* and *h.* as particularly belonging to one another: that the apparent correspondence is merely *accidental*: that *h.* is not more connected with *h.* than *i.* is, and that consequently there is no introverted parallelism in the passage.

Now out of the words before us, I believe we shall be able to controvert this representation, however plausible it may appear. For let us carry on our eyes to the last two members in No. 3, *g.* and *f.* In the former of these we again encounter the faith of Philemon, *τῆς πίστεώς σου*, "Thy faith," (*g.*;) and in the latter the love of Philemon, *τῇ ἀγαπῇ σου*, "Thy love," (*f.*;)—Here then, in this latter member, *f.*, we find the love of Philemon precisely in the connexion in which we place it to make a parallelism of *h. i. i. h.*; that is, in connexion with "The saints."—The connexion of *τῇ ἀγαπῇ σου*, "Thy love," with "the saints" in *f.* is evident. *Χαραν γὰρ ἔχομεν πολλὴν καὶ παρακλησιν ἐπὶ τῇ ἀγαπῇ σου, ὅτι τὰ σπλάγχνα τῶν ἁγίων ἀναπεπνυται διὰ σε, ἀδελφε.* "For we have great joy and consolation in *thy love*, because the bowels of *the saints* are refreshed by thee, brother." Thus this latter passage, *f.*, supports us in our representation that *h.* has a particular reference to *h.*, and our parallelism stands good.*

* Love is also coupled with the saints as its object, in a passage cited in Sacred Literature from Ephesians, i. 15.

"Having heard of your faith, in the Lord Jesus;
 "And of your love, to all the saints."

Let me here be permitted to advert also to the contradiction of calling any thing *accidental* which is the dictation of the Holy Spirit. If, on an examination conducted with the respect due to the subject, we find that words and phrases so dictated fall into a particular order, and are delivered after a particular method, it is strange, in those at least who acknowledge the inspiration of the Bible, to impute this to chance. If in examining the work of any intelligent agent, we discover a certain order and method continually occurring, we may reasonably view this order and method as the result of design. As well might the fortuitous concourse of atoms form a world, as the fortuitous concourse of words produce that methodical arrangement of phrases, ideas, and topics, which we discover in the Scriptures on examining them according to the laws of parallelism. Let it never be forgotten that in delivering the Sacred Oracles, "Holy men of God," and St. Paul among the number, "spake as they were moved by the Holy Ghost."

The whole of the passage arranged in No. 3 forming an introverted parallelism of eight members, this passage, or B., is an integral part: and as such we may now return to it in its proper place, as the second member of No. 1.

No. 1.] Having shown that B. is an integral part of the Epistle, the next point to establish is the correspondence between B. and *B.* The principal link of connexion is, that B. relates to St. Paul's prayers for Philemon, and *B.* to Philemon's for St. Paul. We have other slighter tokens of correspondence: such as *Χαρισθῆσομαι ὑμῖν* in B. reminding us of *Εὐχαριστῶ τῷ Θεῷ* in B.; *Χαρισθῆσομαι* implying the being granted as a free gift from God, and *Εὐχαριστῶ τῷ Θεῷ* being an expression of thankfulness to God for his free gifts. The injunction also to Philemon in B., to prepare a lodging for St. Paul, *Ετοίμαζε μοι ξενίαν*, "Prepare me a lodging," corresponds with the general representation in B. of Philemon's kindness to the saints. And I would here suggest, that the correspondence of B. and *B.* helps to fix the meaning, if there be any doubt, of the expression in B., *Ετοίμαζε μοι ξενίαν*, "Prepare me a lodging:" that is, not "Go out

Here indeed, as in the parallelism before us, we have faith coupled with our Lord as its object, as well as love with the saints. The whole of the passage referred to in "Sacred Literature," (page 345—350,) is well worth our attention, as accounting for the difference of arrangement in the two passages.

into the place, and seek a lodging for me;" but, (what is much more in accordance with Philemon's general character for kindness and love to the saints as set forth in B.,) "Prepare me a lodging in your own house," *Ετοίμαζε μοι ξενίαν*, "Prepare me a hospitable reception." And be it observed the Apostle says in B., *Ἀμα δὲ καὶ ετοίμαζε μοι ξενίαν*, "But *withal* prepare *me also* a lodging:" which appears to have some reference to Philemon's general habits of hospitality, set forth at the end of B., as well as to his anticipated reception of Onesimus. This was the way of showing love to the saints in the early ages of the church. (Conf. 3 John, 6—8; 2 John, 10.)—The correspondence, however, of B. and *B.* lies chiefly between the prayers of St. Paul referring to Philemon in B.,

Επὶ τῶν προσευχῶν μου,

In my prayers, (— 4,)

and the prayers of Philemon and those with him referring to St. Paul in B.,

Διὰ τῶν προσευχῶν ὑμῶν,

Through your prayers.

Moreover, if we adopt Griesbach's emendation in B., *Ἡμῖν* for *ὑμῖν*, (verse 6,) there will be some degree of correspondence between the object of St. Paul's prayers referring to Philemon in B. and the object of Philemon's prayers referring to St. Paul in B.: the object of St. Paul's prayers being *Ὅπως ἡ κοινωνία τῆς πίστεως σὺ ἐνεργῆς γένηται, ἐν ἐπιγνώσει παντός ἀγαθὸν τε ἐν ἡμῖν*, "That the communication of thy faith may become effectual, by the acknowledging of every good thing which is in us," (B.:) and the object of Philemon's prayers being that Paul should be set at liberty and allowed to go to him, *ἐλπίζω γὰρ, ὅτι διὰ τῶν προσευχῶν ὑμῶν χαρισθῆσομαι ὑμῖν*, "For I trust that through your prayers I shall be given unto you." (B.) It is evident I say that there is some correspondence between these two objects. If the prayers of Philemon were granted, and St. Paul was allowed to visit him at Colosse, (B.,) then, it might be hoped, would the prayers of St. Paul be granted: for then an opportunity would be given, to see and to "acknowledge every good thing" which was implanted by the grace and gift of Christ in St. Paul and his companions, (B.)*

* According to Griesbach's reading, verse 6 will stand thus in English: "That the communication of thy faith may become effectual, by the acknowledging of every good thing which is in us in Christ Jesus."

We now come to A. and A., the first and last, or epistolary members of the parallelism. Each of these members I have divided into two; A. into a. and b., and A. into a. and b.: and this for the purpose of intimating, that a., the first member of A., corresponds to a. the first of A.; and b. the second of A. to b. the second of A., after the manner of an alternate parallelism, thus:

$$A. \left\{ \begin{array}{l} a. \left\{ \begin{array}{l} 1, 2. \end{array} \right. \\ b. \left\{ \begin{array}{l} 3. \end{array} \right. \end{array} \right.$$

$$A. \left\{ \begin{array}{l} a. \left\{ \begin{array}{l} 23, 24. \end{array} \right. \\ b. \left\{ \begin{array}{l} 25. \end{array} \right. \end{array} \right.$$

Here b. is a benediction toward the beginning of the Epistle in A., b. a corresponding benediction at the end of the Epistle in A. The two benedictions begin nearly in the same way. *Χαρις ὑμῖν, κ. τ. λ.* "Grace to you," &c., (b.): *Ἡ χάρις, κ. τ. λ.* "The grace," &c., (b.)—In the former instance it is grace "From God our Father, and the Lord Jesus Christ," (b.,)

Ἀπο Θεοῦ Πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

In the latter it is "The grace of our Lord Jesus Christ," (b.,)

Τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

In the former instance it is "Grace to you," *Χαρις ὑμῖν*, (b.) In the latter it is "Grace with your spirit," *Χαρις ... μετὰ τῷ πνεύματὸς ὑμῶν*, (b.)—So much for b. and b. We now proceed to a. and a.

The meaning I suppose to be: "That your faith may be effectually communicated to others, by means of your observing and acknowledging the good implanted by Christ in us: that you may first learn from our example, and so be qualified to teach others by your own." In the same way the Apostle says at the beginning of the First Epistle to the Thessalonians, *Καὶ ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε, . . . ὥστε γενεσθαι ὑμᾶς τυπῆς*, (i. 6, 7.) "Ye became imitators of us, so that ye became patterns to others."—In order that this might take place in the present instance, (B.,) it was necessary that St. Paul, in answer to the prayers of Philemon and those with Philemon, should be set at liberty and go to them, (B.)

In a. St. Paul calls himself the "Prisoner of Christ Jesus:"

Παῦλος, δούλος Χριστοῦ Ἰησοῦ.

In a. he calls Epaphras his "Fellow-prisoner," or his fellow captive, "in Christ Jesus:"

Ἐπαφράς, ὁ συναιχμαλωτὸς με ἐν Χριστῷ Ἰησοῦ.

In a. he gives Philemon the title of "Fellow-labourer."

Φίλημονι τῷ . . . συνεργῷ (ἡμῶν.)

In a. he applies the same title to Marcus, Aristarchus, Demas, and Lucas.

Μάρκος, Ἀριστάρχος, Δημάς, Λουκάς, οἱ συνεργοί μου.

While in a. we have the two titles, *Συνεργῷ* and *Συστρατιῳτῇ*, "Fellow-labourer" and "Fellow-soldier," in a. we have the two titles, *Συνεργοί* and *Συναιχμαλωτοί*, "Fellow-labourers" and "Fellow-prisoner." That is, we have "Fellow-labourer" in each: and "Fellow-prisoner" in one answering to "Fellow-soldier" in the other.—"Fellow captive" would perhaps be a better translation of *Συναιχμαλωτὸς* than "Fellow-prisoner:" for *Συναιχμαλωτὸς* is properly a military term, belonging to those who are taken in battle, and therefore answers particularly to *Συστρατιῳτῇ*, our "Fellow-soldier," in a.—Paul and Archippus had fought together, (a.,) but Paul and Epaphras had been taken captives together, (a.,) in the battles of the Lord.

Moreover, there is a correspondence between the two lists of names. In a. the Apostle, superscribing his letter, sets forth at length the names of those to whom it is addressed; namely Philemon and the persons with him, Apphia, Archippus, and the church in his house: and in a. the Apostle, concluding his letter, sets forth at length the names of those with himself. In the former instance we have

Φίλημονι τῷ ἀγαπητῷ καὶ συνεργῷ, Καὶ Ἀπφίᾳ τῇ ἀγαπητῇ, καὶ Ἀρχιππῷ τῷ συστρατιῳτῇ ἡμῶν, καὶ τῇ κατ' οἶκον σου ἐκκλησίᾳ,

"To Philemon our dearly beloved and fellow-labourer, and to our beloved Apphia, and Archippus our fellow-soldier, and to the church in thy house," (a.;)

in the latter,

Επαφρας, ὁ συναιχμαλωτος μου ἐν Χριστῷ Ἰησοῦ, Μαρκος, Αρισταρχος, Δημας, Λευκας, οἱ συνεργοί μου,

“ Epaphras my fellow-prisoner in Christ Jesus, Marcus, Aristarchus, Demas, Lucas, my fellow-labourers. (a.)

Thus in the one instance we have those with Philemon, and in the other those with St. Paul. Let it be observed, too, that in the former of these passages the conjunction *Και*, “And,” is repeatedly employed; (*ΚΑΙ Απφιας, ΚΑΙ Αρχιππῳ, ΚΑΙ τῇ κατ’ οἶκον σου ἐκκλησίᾳ*, “And Apphias, and

Archippus, and the church in thy house:”) and in the latter uniformly omitted; (*Επαφρας, Μαρκος, Αρισταρχος, Δημας, Λευκας*, “Epaphras, Marcus, Aristarchus, Demas, Lucas.”)

And lastly, the conclusion of *a.* corresponds to that of *a.* *Τῇ κατ’ οἶκον σου ἐκκλησίᾳ*, (a.;) *Οἱ συνεργοί μου*, (a.;)—“The church in thy house,” (a.;) “My fellow-labourers,” (a.;)—the one expression standing for the believers with Philemon, the other for the ministers with Paul.

Thus *a.* corresponds to *a.*, as well as *b.* to *b.*: and therefore *A.* as a whole, to *A.* as a whole.

And thus in the Epistle to Philemon we have a very remarkable specimen of the introverted parallelism.

Its general character may be thus exhibited:

A. { 1—3. Epistolary.

B. { 4—7. Prayers of St. Paul for Philemon. — Philemon's hospitality.

C. { 8. Authority.

D. { 9, 10—. Supplication.

E. { —10. Onesimus a convert of St. Paul's.

F. { 11, 12—. Wrong done by Onesimus, amends made by St. Paul.

G. { —12. To receive Onesimus the same as receiving Paul.

H. { 13, 14. Paul, Philemon.

I. { 15. Onesimus.

I. { 16—. Onesimus.

H. { —16. Paul, Philemon.

G. { 17. To receive Onesimus the same as receiving Paul.

F. { 18, 19—. Wrong done by Onesimus, amends made by St. Paul.

E. { —19. Philemon a convert of St. Paul's.

D. { 20. Supplication.

C. { 21. Authority.

B. { 22. Philemon's hospitality. Prayers of Philemon for St. Paul.

A. { 23—25. Epistolary.

Here *A.* and *A.* are the Epistolary portions: *B.* and *B.* relate to the prayers of St. Paul for Philemon and the prayers of Philemon for St. Paul: in *C.* and *C.* we have the authority of St. Paul: in *D.* and *D.* his supplications: from *E.* we learn that Onesimus, and from *E.* that Philemon, was one of St. Paul's converts: in *F.* and *F.* we have both the wrong done to Philemon by Onesimus, and the amends made by St. Paul: in *G.* and *G.* St. Paul intimates that to receive Philemon would be the same as receiving himself: in *H.* and *H.* we have Paul and Philemon: and in *I.* and *I.* Onesimus.*

* Since *H.* the eighth member relates to Paul and Philemon, and *I.*, the ninth, to Onesimus, as I have shown under No. 2, it may be asked why these two members are exhibited separately in No. 1, and why they are not rather arranged together, as an integral part of the Epistle.

I., which relates to Onesimus, forms a couplet by itself.

p. { 15 Ταχα γαρ δια τωτο εχωρισθη προς ωραν,
p. { 'Ινα αιωνιον αυτον απεχης.

p. { For perhaps he therefore departed for a season,
p. { That thou shouldest receive him (back again)
 for ever.

Here 'Ινα, "That," in *p.* answers to Δια τωτο, "Therefore," in *p.*; Αιωνιον, "For ever," in *p.* to Προς ωραν, "For a season," in *p.*; and 'Ινα απεχης αυτον, "That thou shouldest receive him back again," in *p.*, to Εχωρισθη, "He departed," in *p.*—Thus *I.*, forming a couplet by itself, is placed by itself as an integral part in the general arrangement of the Epistle, and *H.* is also left to stand by itself.

H. appears in No. 2 as an alternate parallelism of four members, *c.*, *c.*, *d.*, *d.*: which four members with *e.* and *e.*, the two members of *I.*, make an alternate parallelism of six members, as there exhibited. Here, as we have already seen, we have the Ηθελησα of the third member, *d.*, answering to the Εβουλαμην of the first member, *c.*; and the Το αγαδον σε of the fourth member, *d.*, answering to the 'Ινα υπερ σε μοι διακνη of the second member, *c.*: so that these four first members, of which *H.* is composed, namely, *c.*, *c.*, *d.*, *d.* are held together by distinct ties; and we have every reason for regarding *H.* as an integral passage, as well as *I.* which forms a couplet by itself.—In *I.* we have the two adjacent members, *e.* and *e.*, answering to one another. In *H.* we have not only that, but the correspondence of detached members: that is, of *c.* and *d.*, the first and third, and of *c.* and *d.* the second and fourth.

CONCLUSION.

SOME of the preceding arguments may be thought by the reader to have little force, and some of the observations to be irrelevant. If this be so I can but express a hope that after he has stripped away all that is unsatisfactory or inconclusive, the facts which remain will be found sufficient to establish that which I am endeavouring to prove: namely, that there does prevail in the Epistles brought forward as specimens, such a mode of general arrangement as I allege. Thus, if in the Second Epistle to the Thessalonians c. does not refer, as I suppose, to that particular class of unsettled characters who are signified in c., still the leading topic of c. is exhortation, and of c. also; and therefore the two passages correspond.—A similar remark will apply to the case of corresponding terms. In pointing out correspondences I may sometimes be thought fanciful. Take away all the instances then, where this is the case. Enough will still remain in which there is little or no room for difference of opinion. Nay, take away all the corresponding terms and verbal correspondences together. The correspondence of the members will still be proved by their general character, their position, and their leading topics.

Some again will say that more of the *results* of parallelism should have been given: more instances where parallelism illustrates the sense, fixes doubtful meanings, decides controverted points. Many such instances I am prepared to give. I apprehend however that in offering them in the first instance, I should be going off my ground. The first object is to establish the fact: to prove the prevalence in the Sacred Writings of this larger kind of parallelism,

which includes passages of considerable length and whole Epistles. Then come the minor parallelisms, which form the members of the larger. And lastly come the results and inferences, the facts being previously established. When I consider the importance of these results, thought and language fail me. I will only mention one: an entirely new and independent series of testimonies upon that all-important subject, the proper Deity of our Lord and Saviour Jesus Christ; who with ineffable glory unites in his person the two-fold name, Son of God and Son of man. As often as we repeat the word parallelism, we toll the knell of infidelity. At the very sound of parallelism, let the host of the Philistines tremble in their tents. Parallelism opens upon them from an unobserved and inaccessible eminence, that commands and rakes their whole position.

I know there are persons who will be disposed to regard the sort of discussions which the present work contains as uninteresting and unprofitable. They want something that will excite devotional feeling; and unless they can have this, they think their souls cannot receive benefit. I wish to speak of such sentiments with respect, for they do not entirely differ from my own. As far as this at least we are of one mind, that unless there be in the heart the feeling and the spirit of devotion, all that can be done in the way of enlightening our understandings may leave us in a state of spiritual death. Yet I apprehend that where there is the spirit of devotion, there it is of the first importance to inform the mind; otherwise we can only look for a zeal that is not according to knowledge: and not only this;

but that where there is not the spirit of devotion, there instruction upon points of fact and argument is often made the means of giving it. Devotion is the flame; knowledge, doctrine, and sound argument the materials by which it is fed. We must throw on these coarser-looking materials at due intervals; or the purer and more etherial flame will soon go out. You delight in your Bible. You find nothing so edifying as the reading of that Sacred Book. Give me leave to ask then, When your Bible is before you, do you always know what you are reading about? I venture to answer, No. You understand single verses and sentences: or can make out their meaning by the help of commentators. But of the general bearing and tendency of what you are reading, the topics which the Sacred Writer means to urge, the drift of the passage, in a word, what it is about, of this you are often ignorant. It is the object, then, of parallelism to show you this. Hitherto you have travelled on, like a man making his way through a thicket: arrested perhaps occasionally by a flower growing at your feet; but utterly ignorant of the general character of the country through which you are passing. But parallelism takes you up: first sets you on an eminence and gives you a bird's-eye view of all the adjacent country; and then carries you through it by an open path.

As it is the reader's duty not to shrink from these topics, then, because he conceives them dry and unprofitable, for in so doing he shrinks from that which is calculated to afford him essential aid in his biblical studies, and aid of that kind which he especially needs; so it is the writer's duty not to be deterred from the present investigation by any apprehensions of its unprofitableness which may arise in his own mind or be suggested to him by others. This investigation I know and am certain is of the first importance to all who read their Bibles, to the whole church of Christ. At the same time it may be thought dry, it may be thought laborious. But while we labour for the edifying of the church, we may hope that He who watereth the furrows of the earth, and sendeth rain into the vallies thereof, will not leave the soul unwatered that spends and is spent in his service. Nay, even in the desert, provided we are there upon his work, he will sometimes bring us to the green spot amidst the sand; where the palm trees spread their shade, and the wells pour forth their living streams.

But the fact is, that I am here speaking upon a false supposition: that is, upon a supposition that the close, literal study of the Word of God which parallelism requires, however profitable it may be in its results, is in itself dry and unedifying; which if I may judge from my own experience is certainly not the case. I have never before derived

so much solid benefit and satisfaction from the Scriptures as I now derive. I have never before found them so profitable for doctrine, for reproof, for correction, for instruction in righteousness. We learn in the course of such studies to grapple with every text as Jacob grappled with the Angel: saying, I will not let thee go except thou bless me: unless I get something out of thee we do not part. We learn, not to cast away the fruits of the sacred vine, as formerly, after the first crush; but to continue crushing and pressing as long as we can make them yield a drop: and we often find the last drop the sweetest.

But while some may have wished to hear more of the results of parallelism, others may have wished on the contrary, to hear more of parallelism itself. Why, it may be said, are not more examples given? To this I answer, that the object of the present work is merely to bring the subject under discussion. I could produce many more examples. I have them by me. But if I give them with explanations the bulk of the work will be too much increased; if without, I shall not be understood. Much must not be left to the penetration and discernment of the reader in a work which professes to prove what it advances. This would be inconsistent. At present I have to establish a theory. Hereafter will be the time to expatiate among results. The design of bringing under discussion a subject which is really of great importance, must be my excuse for presuming to send copies of the present work not only to friends, but to individuals with whom I am not personally acquainted. Where this is deemed a liberty, I trust the present apology will be accepted. Where hints are communicated in return, they will be most thankfully received. At the same time it will be asked, and I have no objection to answer the question, how far I have carried my inquiries, what portion of the Bible I have examined, and how much of it I have reduced to parallelisms.

My answer is, I have not yet reduced any considerable portion of the Bible to the form of parallelisms, much less the whole of it. Yet to confess the truth, I hope some day to see it done. The work however is slow, and requires much time or many hands to complete it. It is often very difficult to discover an arrangement, which when discovered and properly exhibited, will be readily acknowledged to be the true one. I have however the whole of St. Paul's Epistles, except two, arranged entirely or in part. I have made considerable progress with the other Epistles: and some progress with other parts of the Scriptures. Though I have not yet carried a regular examination through the Bible, yet I have gone through the Old Testament as often as three or four times, and the New Testament as often as

five or six times, with a constant reference to the subject of parallelism. And I have seen enough to convince me that parallelism prevails throughout: and constitutes, in fact, the biblical rule and method of regular composition. In the case, more particularly, of a construction so elaborate as that of the introverted parallelism, if we met with only a single instance we should feel inclined to call it the fruit of design. But I meet with instances, and that on a cursory perusal, in every book and almost every chapter of the Bible. What can this be then but a prevailing rule of composition: especially if the closer I look, the more examples I find?*

It may be asked, perhaps, What are the advantages of parallelism? What end is gained my making parallelism the prevailing rule of composition in the Bible? The advantages I answer are various. As a general observation it may be premised, that one great object of the alternate parallelism seems to be order; one great object of the introverted, energy or emphasis. In the alternate parallelism, *a., b., a., b.*, two subjects are proposed, *a.* and *b.*; which two subjects are taken up in the same order, and perhaps discussed and enlarged upon, in *a.* and *b.* Sometimes the number of subjects is not confined to two, and we have the form *a., b., c., &c. a., b., c., &c.* Here again the various subjects, *a., b., c., &c.* are resumed, according to their precedence, in *a., b., c., &c.*; and order is the great point gained as before.—But the effect, often, of the introverted parallelism is to give an emphasis and a prominence to some leading topic. This topic occupies the extreme members; the first and last, or most prominent and observable places; while others are disposed of in the centre. This is a subject which is ably illustrated in "Sacred Literature." One of the examples which are there given I shall quote. "In the customary form of Arabian salutation there is a beautiful epanodos. 'When the Arabs salute one another, it is generally in these terms, *Salâm aleikum, Peace be with you*: in speaking these words they lay the right hand on the heart. The answer is, *Aleikum essalâm, With you be peace*.' Niebuhr. PEACE begins the salutation: and it ends with PEACE." (Sacred Literature, page 74.) I would add, we meet with something very similar in the Book of Ruth, (ii. 4.) When Boaz came into the field from Bethlehem, he said to the reapers, *יהוה עמכם, Jehovah vobiscum*. And they an-

swered him, *יהוה יברכך, Benedicat tibi Jehovah*. Jehovah here begins the salutation: and it ends with Jehovah. The epanodos is preserved in the Septuagint. *Και ειπε τοις θεριζουσιν, Κυριος μεθ' υμων και ειπον αυτω, Ευλογησαι σε Κυριος*.—Thus the introverted form of parallelism has often the effect of giving prominence or emphasis to some leading word, idea, or topic. But I do not mean to say that this is always the case, or always the object in view.

If, instead of dividing parallelisms into alternate or continuous, and introverted, we choose to divide them into greater and smaller, according to the length of the passage which they include, we shall find that each of these kinds has its peculiar advantages.—In the case of the smaller parallelisms, where there is any thing doubtful in a member, it may often be determined by something in that which corresponds to it. Thus when the parallelisms of the Bible have been properly investigated, and their nature and extent have been ascertained with some degree of precision, they will be found of incalculable service in recovering * what is lost, in expelling what is superfluous,

* To mention only one instance, the very first emendation of the Hebrew text proposed by Dr. Kennicott, namely that in Genesis iv., (from which chapter some extracts have been already given in the Introduction,) is confirmed by parallelism.

The passage, with Dr. Kennicott's emendation, stands thus:

- ויאמר קין אל-הבל אחיו } *a.*
 נלכה השדה : } *b.*
 ויהי בהיותם בשדה } *b.*
 ויקם קין אל-הבל אחיו ויהרגהו : } *a.*
- a.* { And Cain said unto Abel his brother,
b. { Let us go into the field.
b. { And it came to pass, when they were in
 the field,
a. { That Cain rose up against Abel his brother, and
 slew him.
- Genesis, iv. 8.

Here we have "Cain" and "Abel his brother," both in *a.* and *a.* —*b.* speaks of their being in the field or plain, in *b.* we have the proposition to go there. Thus *a.* corresponds with *a.*, and *b.* with *b.*; and we have an introverted parallelism of four members.

* The announcement which has appeared in one or two periodical publications of an Analysis of the Epistle to the Hebrews in the press, is incorrect.

in elucidating what is dark, in detecting what is hidden, in restoring what is perverted. If we are to have a new version of the Bible, it certainly ought not to be taken in hand till the subject of parallelism has been thoroughly sifted and settled. If it were determined to enter on such a work at once, it would become those who had the charge of it to make parallelism one of the first objects of their attention. Parallelism indeed, will not always restore a passage by itself. Yet it will very often be found of great use in helping us to decide where there is a question. On these subjects the reader may consult Lowth on Isaiah, Preliminary Dissertation, page xlvi—lii. (Glasgow Edition, 1822.)

With regard to the larger parallelisms, one of their great uses is that they enable us to discover the leading topics of the passage; and the other, that they show us at a glance its plan and general arrangement. It will be said, In B. the second member of your parallelism in the Second Epistle to the Thessalonians, you give us three leading topics; thanksgiving, prayer, and exhortation. Jesus Christ is mentioned under each of these heads. Is not he the leading topic? I answer, 1. He is not in every case the leading topic. He is rather the constant, the general, the standing, the pervading topic: that topic which is never lost sight of throughout the Epistles; but always kept before us, whatever topic besides is treated of. If we cast our eye over this Second Epistle to the Thessalonians as arranged in Part the Second, we shall see that the name of our Lord occurs once or oftener in every portion. The same remark applies to the First Epistle to the Thessalonians. May our blessed Lord hold the same place in our hearts, that he holds in the Epistles of St. Paul! In our thoughts and affections, as in the Apostle's writings, may he stand connected with every thing: that whatever we do, in word or deed, we may do all in the name of the Lord Jesus; and that Christ may not only be all, but in all.

But according to the common reading this parallelism is lost.—b., the second member, is wanting: and in order to make a meaning without it, our translators have been constrained to render קִין אָמַר in a., "And Cain talked with Abel his brother;" making אָמַר absolute, though it is not so either in verse 6, 9, 13, or 15.

The parallelism, with the restored clause, is not so striking as some others, though of much the same character as those which have already been given from the beginning of the chapter. It is, however, worthy of observation that Dr. Buchanan, in looking over the beautiful Syriac manuscript discovered by him in India, found the clause in question; which, there can be little doubt, is the true reading. (See Horne's Introduction, Vol. II. page 193, 338.)

But, 2. Our Lord is not only the pervading topic in St. Paul's Epistles, but often, in that particular sense in which I use the term, the leading topic also. In the Epistle to the Hebrews this is the case in a very remarkable degree.

And, 3. There is another answer to be given. The members of the larger parallelisms often admit of subdivision into smaller ones. The same passage is sometimes a member of a larger parallelism, and a smaller parallelism in itself.* In this its separate and independent character it consists perhaps of many members. And the one leading topic which distinguishes it as a member of the larger parallelism, may not prevent other topics from possessing a greater or less degree of prominence in its internal arrangement.

To conclude. Perhaps the best way of stating the principle of parallelism is this. So far as parallelism prevails in a book, every thing is *double*. Ideas are taken up twice over. The leading topic of a passage re-appears in another passage: with so much of variation, that there is no tautology; yet with so much of correspondence, that the mutual reference is unquestionable. Thus, whether the parallelism be a verse or two, or a whole epistle, it may always be reduced to the simple form of two passages parallel to one another. Take for instance the Second Epistle to the Thessalonians. This Epistle represented by its letters, stands thus:

$$\begin{array}{l} A. \{ \\ B. \{ \begin{array}{l} a. \\ b. \\ c. \end{array} \\ B. \{ \begin{array}{l} a. \\ b. \\ c. \end{array} \\ A. \{ \end{array}$$

Arrange these letters in two lines, and they stand thus:

$$\begin{array}{l} A.-B. (a. b. c.) \\ B. (a. b. c.)-A. \end{array}$$

Here we have two lines; of which two lines, every part of the first has something in the second corresponding to it. Thus the whole Epistle falls into two corresponding parts;

* This has been shown with regard to B., the second member of the Second Epistle of St. Peter.

(of which the first is A.—B. (a. b. c.), and the second, B. (a. b. c.)—A.:) and bears as much the character of a couplet, as the parallel couplets given in the Introduction, which consist of only a single verse or sentence.—The continuous parallelism, a., b., c., &c. a., b., c., &c., whatever be its length, may be regarded after the same manner, as a couplet.

a., b., c., &c.

a., b., c., &c.

And thus whatever be the length or form of the parallelism, its principle is that of repetition: or rather that of resumption: for repetition seems to imply tautology. Tautology is a figure of rhetoric which some writers appear disposed to add to the list of those which they find in the Bible: but for my own part I doubt whether it is to be discovered there.

If then it be asked what degree of benefit we are to expect from the study of parallelism, I answer that in the infancy of the subject it is impossible to say. I acknowledge for my own part that I have formed hopes, which in the present stage of the inquiry it might be considered almost absurd to avow. To that however which is already

in course of execution we may appeal with safety. A learned writer has asserted of one of the Epistles, that "it containeth three principal parts, dispersed up and down without any special distinction or order." Questionable and too bold assertion! He then proceeds to give an analysis of this Epistle, occupying two folio pages: following a method of his own, upon the assumption that the Sacred Writer followed no method whatever! Is it nothing then if we can give an analysis of this same Epistle, which shall exhibit a plan and a method that must evidently have existed in the Author's mind: and that analysis so short, as to be easily contained in less than half a page of a book like the present; but at the same time long enough to prove satisfactorily, that the Epistle is composed with the strictest regard to order, and the justest and clearest distinctions? Critical studies which lead to such results, will not lead us, as too often, to contempt of the Sacred Text, but to far stricter and juster views of its particular inspiration than are now commonly entertained or even tolerated. The necessity of knowing the original languages of Scripture will be more generally felt. Greek and Hebrew will be studied for the sake of parallelism: and the study of parallelism will be acknowledged the best study of the Bible.

Widford, near Ware:

Feb. 1824.

APPENDIX, I.

(LATENT CONNEXIONS.)

THERE is often a degree of latent connexion or arrangement in Scripture which is highly deserving our attention, though it does not entirely partake of the nature of parallelism. In "Sacred Literature," for instance, it is ably argued that a regular train of thought pervades James iii. 1—12, though of a kind which is only to be discerned by very minute examination.—Some examples of latent connexion or arrangement I shall here proceed to offer.

And it came to pass, that as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

And another also said, Lord, I will follow thee; but let me first go and bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough and looking back, is fit for the kingdom of God.

Luke ix. 57—62.

Here we have three cases. It may be thought they are so similar, that there is no occasion to discriminate between them. In fact, however, the characters of the three persons are as distinct as possible. The first is too forward, the second too backward, and the third undecided. If we bring together the words spoken by each of them to our Lord, this will be evident.

Lord, I will follow thee whithersoever thou goest.

Lord, suffer me first to go and bury my father.

Lord, I will follow thee; but let me first go bid them farewell which are at home at my house.

By comparing these three speeches of the three persons, we shall see the difference of their characters at once. The first is all willingness; "Lord, I will follow thee whithersoever thou goest:" the second all unwillingness; "Lord, suffer me first to go and bury my father." In the former there is not a word of reluctance, in the latter not a word of obedience. In the third we have both. "Lord, I will follow thee." Here we have the willingness of the first. "But let me first go bid them farewell which are at home at my house." Here we have the unwillingness of the second. This person then wavers, or will and will not.

The passage viewed in this light affords an excellent subject for a sermon, upon three distinct classes of religious professors, the forward, the backward, and the undetermined. Quesnel distinguishes between the two former, observing that "Jesus-Christ rejette celuy qui le veut suivre, et attire celuy qui veut differer:" in reference to the first person's coming to our Lord of his own accord; while our Lord begins the conversation with the second, saying, "Follow me." But commentators do not appear in general to have sufficiently discriminated between the three cases.

As he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

And some fell on stony ground, where it had not much earth. And immediately it sprang up, because it had no depth of earth. But when the sun was up it was scorched. And because it had no root it withered away.

And some fell among thorns, and the thorns grew up and choked it, and it yielded no fruit.

And other fell on good ground, and did yield fruit that sprang up and increased, and brought forth, &c.

Mark, iv. 4—8.

The only distinction which we observe in this passage upon a cursory perusal is, that it describes four different cases. But on examination we shall discover a latent progression in the sense, corresponding with the progress of the corn from the grain to the full ear: namely, almost precisely that which is more explicitly marked out by our Saviour himself a few verses further on, (26—28;) the seed, the blade, the ear, and the full corn in the ear: (though there the thing signified by the parable is different.) First of all we have the seed falling by the way-side, and picked up at once before it grows at all. Then we have the seed falling on the stony ground, springing up, and soon withering away. This is the second stage, or that of the blade. Thirdly, in the case of the seed that fell among thorns, we have a farther progress, if not to the ear, yet I apprehend nearly so. St. Mark says, "The thorns grew up and choked it." St. Luke says, "The thorns sprung up *with it*, and choked it," Συμφύεισαι αἱ ἀκανθὰι ἀπὸ πινύξαι αὐτοῦ, (viii. 7:) which seems to imply that both grew together. Lastly, in the case of the seed that fell on good ground, we have the full corn in the ear. "Some fell on good ground, and did yield fruit that sprang up and increased, and brought forth," &c.

The only question appears to be concerning the third case. Our Saviour, referring to this third case in his explanation, says that the seed which falls among thorns "Recometh unfruitful:" or according to St. Luke's account, that it represents those who "Bring no fruit to perfection," Οὐ τελεσφοροῦσι, (viii. 14.) This expression applies exactly to the case wherein there is a *show* of fruit, which fruit after all comes to nothing.

Supposing then that the order which I have suggested is here signified, that is, the seed, the blade, the green but unproductive ear, and lastly the ripe and perfect ear, we are not only to notice the internal arrangement of the passage itself, but also its external correspondence with another parable so soon after spoken by our Lord, already referred to.

The internal arrangement of the passage will be much the same, if we suppose the third case to be that of any other state of intermediate growth, between the blade and the perfect ear: but the external correspondence will not be so exact. The words of Whitby upon this parable, as quoted by Scott on Mark iv. 1—20, are: "Observe here also the gradation. The seed sown by the high-way comes not up at all. The seed sown upon stony ground comes up, but increaseth not. The seed sown among thorns increaseth, but bears no fruit. The seed sown on good ground, brings forth fruit to perfection." Among those to whom the gospel is preached, some fail in the seed, some in the blade, but some in the ear.

And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

And the devil, taking him up into an high mountain, showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them, &c.

And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence. For it is written, He shall give his angels charge over thee, to keep thee. And in their hands, &c.

Luke, iv. 3, 5, 6, 9—11.

I have not given the whole of the passage which records our Saviour's temptation, but only those portions of it which more particularly describe the three attempts of Satan. Beza as quoted by Scott says with reference to these three attempts, that our Lord is tempted by Satan,

"First to distrust God, then to covet riches and worldly good, and thirdly to vain confidence."—St. Matthew gives the temptations in a different order, making that the second, which here stands the last. And Diodati following this order, observes that the design of Satan was to draw Christ's human nature to sin, "Either of impatience and diffidency in his voluntary obedience; or of pride and presumption, without vocation or necessity; or of rebellion against God."—I will not say that there is any thing in these representations of Beza and Diodati but what is in some measure borne out by the text. Yet it appears to me that neither of them has defined with sufficient accuracy the course of temptation pursued by Satan. St. John perhaps will afford us a better clue.

This apostle gives us under three heads, a summary of the forms and modes of sin, as it exists in the human heart. "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father but is of the world." (1 John ii. 16.) There is no kind of sin of which human nature is capable, that may not be ranged under one or more of these three heads; the lust of the flesh, the lust of the eyes, and the pride of life. Satan, knowing that human nature as it exists in the sons of Adam is assailable in each of these three points, and knowing also that our Lord had become man, seems to have presumed that our Lord's human nature might be successfully attacked after the same method. In his first attack he hopes to succeed by the lust of the flesh; "Command this stone that it may be made bread:" in his second by the lust of the eye; "The devil, taking him up into an high mountain, showed unto him all the kingdoms of the world in a moment of time:" in the third by the pride of life; first setting our Lord on high, and then challenging him to cast himself down; "If thou be the Son of God, cast thyself down from hence," &c.—In all these attempts Satan fails, because in assailing our Saviour he finds no inward ally as in assailing us. Our Lord was "*Full of the Holy Ghost*," as we are told at the beginning of this temptation, (Luke, iv. 1 :) and the prince of this world "*Had nothing in him*," as we are told at the beginning of another temptation, (John xiv. 30.)

It is observable that the temptation which the Second Adam overcame, is precisely that through which the first Adam fell. "When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat; and gave also unto her husband with her, and he did eat." Genesis iii. 6.

"Good for food." Here we have the *lust of the flesh*.

"Pleasant to the eyes." Here we have the *lust of the eyes*.

"A tree to be desired to make one wise." Here we have the *pride of life*.

The above I believe is the most correct view that can be taken of the course pursued by Satan in assailing our Lord.*

Simon who is called Peter, and Andrew his brother:

James the son of Zebedee, and John his brother:

Philip and Bartholomew:

Thomas and Matthew the publican:

James the son of Alphaeus, and Lebbeus, whose surname was Thaddeus:

Simon the Canaanite, and Judas Iscariot, who also betrayed him.

Matthew x. 2—4.

It is observable that St. Matthew in giving us the names of the twelve apostles, arranges them two and two, the conjunction "And" coupling them in pairs. St. Mark does not pursue the same method, but we learn from him the probable reason why it is adopted by St. Matthew. "And he called unto him the twelve, and began to send them forth *by two and two*." Mark vi. 7. (See Scott on Matthew x. 1—4.)

St. Luke's arrangement differs so far from St. Matthew's, that it gives rise to a question upon one point of considerable interest: namely, who had Judas Iscariot for his companion. From St. Matthew it appears to have been Simon the Canaanite: from St. Luke, Judas the brother of James, (vi. 16.) It is not impossible that some alteration of arrangement took place, which may account for the discrepancy: Simon being appointed to accompany Judas Iscariot in the first instance; and afterwards, so to speak, being relieved by Judas the brother of James. St. Matthew who was present at the first arrangement would speak, in his account, of what then took place. St. Luke who is supposed to have compiled his history from subsequent testimony, and who even if he was one of the seventy is not known to have been present when the twelve apostles were first sent

* See Lightfoot's *Erubhin*, Cap. L.

forth, would be more likely to describe the subsequent state of things. St. Luke's catalogue stands thus :

Simon, whom he also named Peter, and Andrew his brother :

James and John :

Philip and Bartholomew :

Matthew and Thomas :

James the son of Alpheus, and Simon called Zelotes :

Judas the brother of James, and Judas Iscariot which also was the traitor.

Luke iv. 14—16.

Many copyists, not perhaps perceiving a reason for arranging the names of the Apostles in six distinct pairs, have attempted to introduce an "And" at the beginning of each of these lines except the first. "And" is retained at the beginning of the last line in our authorized version. But Griesbach resists all these innovations, which can have no other effect than that of marring the Apostle's arrangement, and his meaning also.

Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

John i. 13.

Mason, at the beginning of the second chapter of his Treatise on Self-knowledge, (Part I.) observes that "Man is a complex being, *τριμερής ὑπόστασις*, a tripartite person; or a compound creature, made up of three distinct parts, viz. the body, which is the earthly or mortal part of him; the soul, which is the animal or sensitive part; and the spirit or mind, which is the rational and immortal part." In a note he quotes the words of Antoninus, *Σωμα, ψυχή, νους. Σωματος αισθησεις· ψυχῆς ὄρεται· Νου δόγματα*. "Sensation belongs to the body, appetite to the soul, and reason to the mind."* In confirmation of this view he refers to Genesis ii. 7, and 1 Thessalonians v. 23. It appears to me that the three parts are marked down in distinct and regular gradation, by St. John in the above verse.

Not of blood,
Nor of the will of the flesh,
Nor of the will of man.

* In an edition bearing date 1809, the above passage is very much garbled, and the note omitted: partly perhaps from some latent enmity in the mind of the editor to the Scriptural doctrine of the Trinity, which the author advocates at the conclusion of his note.

That is, not of the body, nor of the animal soul, nor of the reasonable mind which distinguishes men from beasts. As if the Apostle would say, Nothing human can effect the new birth or regeneration of fallen man: "That which is born of the flesh is flesh:" "The first man is of the earth, earthly:" it must be the work of God.

Then the whole multitude of the Gadarenes round about besought him to depart from them: for they were taken with great fear.

And he went up into the ship, and returned back again.

Now the man, out of whom the devils were departed, besought him that he might be with him:

But Jesus sent him away, saying, Return to thine own house, &c.

Luke viii. 37—39.

Here we have two requests, which ought to be considered in connexion with each other. The Gadarenes desired to have no more to do with Jesus, and besought him to depart. The man out of whom the devils were departed desired to continue from that time for ever with Jesus, and besought him that he might be with him.—The results of the two applications also, should be viewed together. The first is granted, the second refused.—An expectation of a different result might have been formed in each case. When the multitude desired our Lord to go, it might be thought he would have refused: but we see he went. When the restored person besought that he might be with him, it might be thought he would have consented: but on the contrary he sent him away. Thus the prayer of the believer is denied in wisdom, while that of the ungodly is granted in judgment.

It is of very great importance, in reading the Bible, that we should accustom ourselves thus to notice the mutual reference of passages, which appear to be contiguous merely, without being connected: and that in cases too, where there seems to be even less of parallelism than in the one now before us.

In the present instance, commentators observe upon the compliance in the former case, and also upon the refusal in the latter. But they do not sufficiently insist upon the mutual reference of the two passages. (See however Scott on Mark, v. 14—20, and Doddridge's Family Expositor, Sect. lxx. end of the Improvement.)

APPENDIX, II.

(COMMON REFERENCES.)

It often happens that a clause of a sentence has a common reference to two or more clauses in the same sentence. This is sometimes so obvious as scarcely to need pointing out. In the Burial Service, for instance, we have the words: "He cometh up, and is cut down, like a flower." That is, "He cometh up like a flower, and is cut down like a flower." To show this common reference, as I call it, the words might be arranged thus:

He cometh up,	} Like a flower.
And is cut down,	

Constructions of this kind I say, are sometimes so obvious, as to require no comment. But sometimes on the contrary, they have not been observed: and where this is the case, the true sense of the passage is partly or entirely lost. A comma is generally sufficient to restore it. Thus if the words above cited were printed, as I have seen them printed, in this way: "He cometh up, and is cut down like a flower," a comma after "Down" will be sufficient to remind us of the double reference of the words "Like a flower."—"He cometh up, and is cut down, like a flower."—I shall proceed to offer some instances from the Sacred Text, in which this common reference appears to have been neglected.

The first which I shall notice occurs in Romans vi. 11. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

Now according to this punctuation, it will appear that our being alive unto God is owing to Jesus Christ, but not our being dead unto sin. But the fact is, that St. Paul intends to impute the latter to Him, as well as the former.

Likewise reckon ye also yourselves

To be dead indeed unto sin,	} Through Jesus Christ
But alive unto God,	

The eighth verse of the chapter confirms this view. There the Apostle says, "Now if we be *dead* with Christ, we believe that we shall also *live* with him:" connecting our death unto sin with Christ, as well as our living unto God.—We find a farther confirmation in the Epistle to the Colossians: for there the Apostle not only says, "If ye then be *risen* with Christ," (iii. 1.;) but a little before, "If ye be *dead* with Christ." (ii. 20.)

According to this view, I insert a comma in the verse under consideration, before the last clause, "Through our Lord Jesus Christ." Never did a comma make a more important difference. The punctuation which I recommend will be found

in Jay's Family Prayers, page 248; but cannot be called the received one. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord." Griesbach makes one or two alterations in the original text, which, whether correct or not, do not affect the present question.

Let us proceed to other passages. Where there is nothing in particular to be observed, I shall content myself with first giving the passage as it usually stands, and then exhibiting it according to the view which I would recommend.

Received reading. Ἡμεῖς δὲ οὐκ ἐσμεν ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ πιστεῶς εἰς περιποίησιν, ψυχῆς. "But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Hebrews, x. 39.

Recommended. Ἡμεῖς δὲ οὐκ ἐσμεν ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ πιστεῶς εἰς περιποίησιν, ψυχῆς. "But we are not of them that draw back unto the perdition, but of them that believe to the saving, of the soul."

Ἡμεῖς δὲ οὐκ ἐσμεν ὑποστολῆς εἰς ἀπώλειαν, }
ἀλλὰ πιστεῶς εἰς περιποίησιν, } ψυχῆς.

But we are not of them that draw back }
to the perdition, } Of the soul.
But of them that believe to the saving, }

The reader will observe that ἀπώλειαν, "The perdition," is brought by this arrangement into connexion with ψυχῆς, "Of the soul," as well as περιποίησιν, "The saving," or "The gaining."

Received. ἵνα λαβώμεν ἐλεον, καὶ χάριν εὐρωμέν εἰς ευκαιρον βοηθειαν. "That we may obtain mercy, and find grace to help in time of need." Hebrews, iv. 16.

Recommended. ἵνα λαβώμεν ἐλεον, καὶ χάριν εὐρωμέν, εἰς ευκαιρον βοηθειαν. "That we may obtain mercy, and find grace, to help in time of need."

a. { ἵνα λαβώμεν ἐλεον, }
a. { καὶ χάριν εὐρωμέν, } εἰς ευκαιρον βοηθειαν.

That we may obtain mercy, }
And find grace, } To help in time of need.

The parallelism of a. and a. should be here noticed. It is marred by the common punctuation.

Received. Διὸ προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς προσελαβετο ἡμᾶς εἰς δόξαν Θεοῦ. Romans, xv. 7.

According to this punctuation, which prevails in every copy of the Greek Testament that I have examined, our authorized version should stand thus: "Wherefore receive ye one another, as Christ also received us to the glory of God." But the meaning is, that as Christ received us to the glory of God, we ought to receive one another to the glory of God. I therefore recommend a comma after ἡμᾶς, "Us."

Διὸ προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς προσελαβετο ἡμᾶς, εἰς δόξαν Θεοῦ. This punctuation is found indeed in some copies of our authorized version. "Wherefore receive ye one another, as Christ also received us, to the glory of God."

Διὸ προσλαμβάνεσθε ἀλλήλους, }
καθὼς καὶ ὁ Χριστὸς προσελαβετο ἡμᾶς, } εἰς δόξαν Θεοῦ.

Wherefore receive ye one another, } To the glory of
As Christ also received us, } God.

Two French versions mar the sense of this passage by not observing that the third clause refers to the first as well as to the second. The one is, "C'est pourquoi recevez-vous les uns les autres avec bonté, comme Christ nous a reçus pour la gloire de Dieu." The other, "C'est-pourquoi unissez-vous les uns aux autres pour vous soutenir mutuellement, comme Jesus-Christ vous a unis à lui pour la gloire de Dieu."

Received. Ὁ δὲ Θεὸς καὶ τὸν Κυρίον ἡγείρει, καὶ ἡμᾶς ἐξεγερῇ δια τῆς δυναμείας αὐτῆ. "And God hath both raised up the Lord, and will also raise up us by his own power." 1 Corinthians, vi. 14.

Recommended. Ὁ δὲ Θεὸς καὶ τὸν Κυρίον ἡγείρει, καὶ ἡμᾶς ἐξεγερῇ, δια τῆς δυναμείας αὐτῆ. "And God hath both raised up the Lord, and will also raise up us, by his own power."

Ὁ δὲ Θεὸς καὶ τὸν Κυρίον ἡγείρει, }
καὶ ἡμᾶς ἐξεγερῇ, } δια τῆς δυναμείας αὐτῆ.

And God hath both raised up the Lord, } By his own
And will also raise up us, } power.

Received. Εἰς οἰκοδομὴν, καὶ οὐκ εἰς καὶ καταρῆσιν ὑμῶν. "For edification, and not for your destruction." 2 Corinthians, x. 8.

Recommended. "For your edification, and not for your destruction." (See Macknight's Translation.) Or more closely, "For your building up, and not for your taking down."

Εἰς οἰκοδομὴν } ὑμῶν.
Καὶ οὐκ εἰς καταρῆσιν }

The Spanish version which I have by me requires correction in this place. "Para edificación, y no para vuestra destrucción." So also one of the French versions. "Pour l'édification, et non pour votre destruction." The pious Quesnel is correct. "Pour votre édification, et non pour votre destruction."*

Received. Ὅστις οὐκ ἐστὶ ἐν δούλος, ἀλλ' υἱός· εἰ δὲ υἱός, καὶ κληρονόμος Θεοῦ διὰ Χριστοῦ. "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." Galatians, iv. 7.

Recommended. Ὅστις οὐκ ἐστὶ ἐν δούλος ἀλλ' υἱός, εἰ δὲ υἱός καὶ κληρονόμος, Θεοῦ διὰ Χριστοῦ. "Wherefore thou art no more a servant but a son, and if a son then an heir, of God through Christ."

Οὐκ ἐστὶ ἐν δούλος ἀλλ' υἱός, } Θεοῦ διὰ Χριστοῦ.
Εἰ δὲ υἱός καὶ κληρονόμος, }

Thou art no more a servant but a son, } of God through
And if a son then an heir, } Christ.

The next passage is from Luke, viii. 15. Οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ, ἀκούσαντες τὴν λόγον, κατεχῶσι. "Which in an honest and good heart, having heard the word, keep it."

There is no need to alter the punctuation of this passage. But perhaps my mode of arrangement may throw some light upon its meaning.

Οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ, } ἀκούσαντες τὸν λόγον,
 } κατεχῶσι.

Which in an honest and good } Having heard the
heart, } word,
 } Keep it.

That is, they hear the word in an honest and good heart, and they keep it in an honest and good heart. I do not wish however to press this example.

* It is not impossible however that by "Edification," the Apostle means the edification of the incestuous person who had been cut off. In this case our authorized version will perhaps turn out to be right after all; as indeed it often does when supposed to be wrong.

The next passage is from Lamentations, iii. 26. In Poole's Annotations it stands thus: "It is good that a man should both hope, and quietly wait for the salvation of the Lord."

Recommended. "It is good that a man should both hope, and quietly wait, for the salvation of the Lord."

טוב ויחיל }
לחשועת יהוה } ודומם

It is good that a man should both hope, } for the salvation
And quietly wait, } of the Lord.

That is, it is good not merely that a man should hope, speaking absolutely, but that he should hope for the salvation of the Lord, as well as quietly wait for the salvation of the Lord.

Received. "Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee, before the sons of men!"

Psalm xxxi. 19.

Recommended. "Oh how great is thy goodness, which thou hast laid up for them that fear thee, thou hast wrought for them that trust in thee, before the sons of men!"

מה רב טובך אשר } צפנת ליראיך }
נגד בני אדם } פעלת לחוסים בך }

Oh how great } Thou hast laid up for them } Before the
is thy good- } that fear thee, } sons of
ness, which } Thou hast wrought for } men!
 } them that trust in thee, }

The reader may compare Psalm cvii. 8, 15, &c. where the meaning of the Psalmist seems to be "His goodness to the children of men," as well as "His wonderful works to the children of men."

Received. Εἰς τὸ στηριξάι ὑμᾶς, καὶ παρακαλεῖσαι ὑμᾶς περὶ τῆς πίστεως ὑμῶν. "To establish you, and to comfort you concerning your faith." 1 Thessalonians, iii. —2.

Recommended. Εἰς τὸ στηριξάι ὑμᾶς, καὶ παρακαλεῖσαι ὑμᾶς, περὶ τῆς πίστεως ὑμῶν. "To establish you, and to comfort you, concerning your faith." That is, To establish you concerning your faith, as well as to comfort you concerning your faith.

Εἰς τὸ στηριξάι ὑμᾶς, }
Καὶ παρακαλεῖσαι ὑμᾶς, } περὶ τῆς πίστεως ὑμῶν.

To establish you, }
And to comfort you, } Concerning your faith.

Received. Καταργησαντος μεν τον θανατον, φωτισαντος δε ζων και αφθαρσιαν δια τη ευαγγελιη. "Who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Timothy, i. —10.

Recommended. Καταργησαντος μεν τον θανατον, φωτισαντος δε ζων και αφθαρσιαν, δια τη ευαγγελιη. "Who hath abolished death, and hath brought life and immortality to light, through the gospel." That is, Christ has not only brought life and immortality to light through the gospel, which is all that the received punctuation would lead us to infer, but he has also abolished death through the gospel. The *Μεν* and *Δε* confirm this view of the passage.

Καταργησαντος μεν τον θανατον, }
Φωτισαντος δε ζων και αφθαρσιαν, } Δια τη ευαγγελιη.

Who hath abolished death, }
And hath brought life and immortality to light, } Through the gospel.

Received. Έως ου ήμερα διαυγηση, και φωσφορος ανατειλη εν ταις καρδιαις υμων. "Until the day dawn, and the day-star arise in your hearts." 2 Peter, i. 19.

Recommended. Έως ε ήμερα διαυγηση, και φωσφορος ανατειλη, εν ταις καρδιαις υμων. "Until the day dawn, and the day-star arise, in your hearts."

Έως ου ήμερα διαυγηση, }
Και φωσφορος ανατειλη, } Εν ταις καρδιαις υμων.

Until the day dawn, }
And the day-star arise, } In your hearts.

Received. "With power and great glory."
Matthew, xxiv. —30.

Recommended. "With great power and glory." That is, with great power and with great glory.

Μετα δυναμεις }
Και δοξης } Πολλης.

So the Spanish version before referred to. "Con grande poder y gloria." One of the French versions has, "Avec une grande puissance et une grande gloire." Quesnel has, "Avec une grande puissance, et une grande majesté." An Italian version has, "Con potenza; e gran gloria."

Received. "Whether by word, or our epistle."
2 Thessalonians, ii. —15.

Recommended. "Whether by our word or by our epistle."
(See Macknight's Translation.)

Ειτε δια λογη }
Ειτε δι' επιστολης } Ημων.

Quesnel has "Soit par nos paroles, soit par nôtre lettre."

Received. Όσπερ ή εκκλησια υποτασσεται τω Χριστω, ουτω και αι γυναικες τοις ιδιοις ανδρασιν εν παντι. "As the church is subject unto Christ, so let the wives be to their own husbands in every thing." Ephesians, v. 24.

Recommended. Όσπερ ή εκκλησια υποτασσεται τω Χριστω, ουτω και αι γυναικες τοις ιδιοις ανδρασιν, εν παντι. "As the church is subject unto Christ, so let the wives be to their own husbands, in every thing."

Όσπερ ή εκκλησια υποτασσεται τω Χριστω, }
Ουτω και αι γυναικες τοις ιδιοις ανδρασιν, } Εν παντι.

As the church is subject unto Christ, }
So let the wives be to their own husbands, } In every thing.

That is, as the church in every thing, so the wives in every thing.

Received. "When he is drawn away of his own lust, and enticed." James, i. 14.

Recommended. "When he is drawn away, and enticed, of his own lust."

Υπο της ιδιας επιθυμιας }
Και δελεαζομενος. } Εξελκομενος.

When he is drawn away, }
And enticed, } Of his own lust.

"Quand il est attiré et amorcé par sa propre convoitise."

Received. "Thou art not a doer of the law, but a judge."
James, iv. —11.

Recommended. Thou art not a doer, but a judge, of the law. "Tu n'es point observateur de la loi, mais tu t'en rends le juge." "Vous n'en êtes point observateur, mais vous vous en rendez le juge."

Received. "With the blood of the saints, and with the blood of the martyrs of Jesus." Revelations, xvii. 6.

Recommended. "With the blood of the saints, and with the blood of the martyrs, of Jesus." That is, the saints of Jesus, and the martyrs of Jesus.

Εκ τῆ αἵματος τῶν ἁγίων, }
Και εκ τῆ αἵματος τῶν μαρτυρῶν, } Ἰησῦ.

Again. When St. Paul says, Παρεδωκα γὰρ ὑμῖν ἐν πρῶτοις ὁ και παρελαβον, "For I delivered unto you first of all that which I also received," (1 Corinthians, xv. 3,) may not his meaning be, Παρεδωκα γὰρ ὑμῖν ἐν πρῶτοις, ὁ και ἐν πρῶτοις παρελαβον, "For I delivered unto you first of all, that which I also received first of all:" Εν πρῶτοις, "First of all," having a common reference to each of the two clauses? (See Macknight's Translation.) The French version seems to regard the και, "Also," as having this force. "Or je vous ai enseigné, avant toutes choses, ce que j'avois AUSSI reçu."

Παρεδωκα γὰρ ὑμῖν }
Ὁ και παρελαβον } ἐν πρῶτοις.

Received. Και γὰρ εἰ ἐσταυρωθῇ ἐξ ἀσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως Θεοῦ. 2 Corinthians, xiii. 4—.

Recommended. Και γὰρ εἰ ἐσταυρωθῇ ἐξ ἀσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως, Θεοῦ.

Και γὰρ εἰ ἐσταυρωθῇ ἐξ ἀσθενείας, }
Ἀλλὰ ζῇ ἐκ δυνάμεως, } Θεοῦ.

I do not wish to press this instance, and content myself with giving it in the original. St. Paul himself however supports us by saying in another place Το ἀσθενὲς τῆ Θεοῦ, (1 Corinthians, i. 25.) coupling Το ἀσθενὲς with τῆ Θεοῦ. And there, as here, he is speaking with a particular reference to the cross of Christ. Quesnel has, "Car encore qu'il ait été crucifié selon la faiblesse de la chair, il vit néanmoins maintenant par la vertu de Dieu." The other French version is similar. Perhaps the reader will prefer this translation. It requires however an insertion, while the view of the passage here offered requires nothing but what is already in the text.

Received. "To love the Lord your God, and to serve him with all your heart, and with all your soul."

Deuteronomy, xi. —13.

Recommended. To love the Lord your God, and to serve him, with all your heart, and with all your soul.

To love the Lord your God, } With all your heart, and
And to serve him, } with all your soul.

That is, not only to serve the Lord your God with all your heart and with all your soul: but also to love him with all your heart and with all your soul.

Received. "For that they hated knowledge, and did not choose the fear of the Lord." Proverbs, i. 29.

Recommended. "For that they hated the knowledge, and did not choose the fear, of the Lord."

For that they hated the knowledge, }
And did not choose the fear, } Of the Lord.

The Hebrew bears us out in this view of the passage, as far as relates to our connecting "Knowledge" as well as "Fear," with the last clause: but does not admit of the arrangement here given, on account of the order of the words.

Received. "Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do." Hebrews, iv. 13.

Recommended. "Neither is there any creature that is not manifest in his sight, but all things are naked and open unto his eyes, with whom we have to do."

Και οὐκ ἐστὶ κτίσις ἀφανὴς ἐνώπιον αὐτοῦ, }
Πάντα δὲ γυμνα καὶ τετραχλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ, } Πρὸς ὃν ἡμεῖς ὁ λόγος.

Neither is there any creature that is not manifest in his sight, }
But all things are naked and open unto his eyes, } With whom we have to do.

I apprehend Macknight's observation on this passage is perfectly correct, namely that in the phrase ἐνώπιον αὐτοῦ, "Αὐτοῦ, his, is put, not for any person mentioned before in this discourse, but for him to whom, in the end of the verse, it is said, we must give an account; namely to Christ."

Concerning the much agitated passage, Hebrews iv. 12, 13, of which the verse before us forms a part, it now seems

to be pretty generally agreed by critics, that the former verse refers chiefly to the written word, and the latter, which is now before us, to the Eternal Word, the Son of God. Now if we make the phrase *Ενωπιον αὐτοῦ*, "In his sight," refer to verse 12 which precedes it, we appear to give a personality to the word there spoken of; and the difficulties in which the interpretation of the passage is involved are not removed. But if we agree with Dr. Macknight in making *Ενωπιον αὐτοῦ*, "In his sight," refer to him with whom we have to do, there is an end to all difficulty at once; we see clearly how much refers to the written word, and how much to the Eternal Word: namely, verse 12 to the written word, and verse 13 to the Eternal Word.

Let us now proceed to a passage in Romans, xv. 4. *ἵνα δια τῆς ὑπομονῆς καὶ τῆς παρακλήσεως τῶν γραφῶν, τὴν ἐλπίδα ἔχωμεν.* "That we through patience and comfort of the Scriptures might have hope." This passage I would exhibit thus:

a. { *ἵνα δια τῆς ὑπομονῆς* }
 α. { *Καὶ τῆς παρακλήσεως* } } *τῶν γραφῶν, τὴν ἐλπίδα ἔχωμεν.*

That we through the patience } of the Scriptures,
 And the comfort } might have hope.

My object in this arrangement is to connect *τῆς ὑπομονῆς*, "The patience," as well as *τῆς παρακλήσεως*, "The comfort," with *τῶν γραφῶν*, "Of the Scriptures." This connection indeed is not lost in our authorized version. But in the collect for the second Sunday in Advent, as it stands in the prayer-book which lies on my table, I think it is. "That by patience, and comfort of thy holy word, we may embrace," &c. Nor have all the commentators preserved the connexion. Burkitt however points it out very distinctly. Should any one doubt its reality, he has only to carry on his eye to the next verse, where he will find "Patience" and "Comfort" going together. *Ὁ δε Θεος τῆς ὑπομονῆς καὶ τῆς παρακλήσεως*, &c. "Now the God of patience and comfort," &c.—Griesbach reads *Καὶ δια τῆς παρακλήσεως*, for *Καὶ τῆς παρακλήσεως* in *α.*, with a mark denoting uncertainty before *Δια*.

These various instances I have given together, not because I conceive my own view of every one of them to be original, but because they all appear to possess the same feature; that of one word or clause having a common

reference to two others.*—The full force of a well, but known passage in a profane writer appears to be often lost from a neglect of the same circumstance.

*Virtus est vitium fugere, et sapientia prima
 Stultitiâ caruisse.*

This would be construed, probably, nine times out of ten, "It is virtue to flee from vice, and the beginning of wisdom to be devoid of folly." But I would say *Virtus prima*, as well as *Sapientia prima*. The two propositions will then have a degree of parallelism, or of similarity, which was undoubtedly in the writer's mind.

* Perhaps a common reference will give the true sense of that most difficult passage, Psalm xvi. 2, 3.

ליהוה }
 אדני אתה טובתי בל-עליך } a. } אמרת
 לקדושים אשר-בארץ המה ואדירי }
 כל חפצי-בם } a.

The ל prefixed to קדושים is carried on to אדירי by the force of the copulative ו, as Bishop Horsley observes upon the passage.—a. is what is said to Jehovah; a., what is said of the saints, &c.

If we join אדני with יהוה, the general character of the passage will continue the same: I mean, as far as the common reference of אמרת is concerned. Neither will it be affected by our reading אמרת for אמרת.—If we omit the ו before אדירי, which seems to have been absent in the copies used by the LXX., the following is the arrangement which I should prefer.

ליהוה אדני }
 אתה טובתי בל-עליך } a. } אמרת
 לקדושים אשר-בארץ }
 המה אדירי: כל חפצי-בם } a.

On the subject of common references the reader may consult Bishop Horsley on Psalm ii. 4, and Psalm v. 3. "Nothing is more frequent in the Psalms," he observes, "than that two verbs should have a common casual noun." See also the Bishop's note on Psalm ix. 18., and on xii. 3. The reader may also refer to Psalm x. 1., and xiii. 4. In no part of the Bible, perhaps, do common references occur more frequently than in the Psalms.

It is the first step in virtue to flee from vice,
And the first step in wisdom to be devoid of folly.

Moreover, this gives a meaning and a point to the passage, which it would otherwise want.

The above are instances of a word or clause having a common reference to two others. It is observable in most of them, that the two clauses to which the third clause has a common reference, are in a greater or less degree parallel.

Sometimes there is a common reference of one clause to three. And here, generally, the parallelism of the three is equally observable. In the well known benediction, for instance, at the end of the Second Epistle to the Corinthians, (in which it seems to be the Apostle's design to paraphrase and expound that in Numbers, vi. 24—26,) the common reference of the final clause to each of the three which precede it, is plain enough: and the three are parallel.

Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ,
Καὶ ἡ ἀγάπη τοῦ Θεοῦ,
Καὶ ἡ κοινωνία τοῦ Ἁγίου Πνεύματος, } Μετὰ πάντων ὑμῶν.

The grace of the Lord Jesus Christ,
And the love of God,
And the communion of the Holy Ghost, } Be with you all.

One or two other instances I shall now proceed to give, in which the common reference of one clause to three is not so evident, yet I conceive equally intentional.

The first passage which I shall offer appears to resemble the above, in distinctly marking the three Persons in the Blessed and Undivided Trinity. It is from the other Epistle to the Corinthians.

Received. Διαίρεσεις δὲ χαρισμάτων εἰσι, τὸ δὲ αὐτὸ Πνεῦμα·
Καὶ διαίρεσεις διακονιῶν εἰσι, καὶ ὁ αὐτὸς Κύριος· Καὶ διαίρεσεις ἐνεργημάτων εἰσιν, ὁ δὲ αὐτὸς ἐστὶ Θεός, ὁ ἐνεργῶν τὰ πάντα ἐν πασίν.
“Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all.” 1 Corinthians, xii. 4—6.

Recommended. Διαίρεσεις δὲ χαρισμάτων εἰσι, τὸ δὲ αὐτὸ Πνεῦμα, καὶ διαίρεσεις διακονιῶν εἰσι, καὶ ὁ αὐτὸς Κύριος, καὶ διαίρεσεις ἐνεργημάτων εἰσιν, ὁ δὲ αὐτὸς Θεός, ὁ ἐνεργῶν τὰ πάντα ἐν πασίν.
“Now there are diversities of gifts, but the same Spirit;

and there are diversities of administrations, but the same Lord; and there are diversities of operations, but the same God; which worketh all in all.”

Διαίρεσεις δὲ χαρισμάτων εἰσι, τὸ δὲ αὐτὸ Πνεῦμα,
Καὶ διαίρεσεις διακονιῶν εἰσι, καὶ ὁ αὐτὸς Κύριος,
Καὶ διαίρεσεις ἐνεργημάτων εἰσιν, ὁ δὲ αὐτὸς* Θεός, } Ὁ ἐνεργῶν τὰ πάντα ἐν πασίν.

Now there are diversities of gifts, but the same Spirit;
And there are diversities of administrations, but the same Lord;
And there are diversities of operations, but the same God; } Which worketh all in all.

If we carry on our eyes to the eleventh verse, we find the following words: Πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ ΠΝΕΥΜΑ, “But all these *worketh* that one and the self-same *Spirit*.” As Πνεῦμα, “Spirit,” occurs in the first of the three lines in the above arrangement, we see in the passage just quoted, which connects ἐνεργεῖ with Πνεῦμα, a strong reason for not limiting the reference of the clause, Ὁ ἐνεργῶν τὰ πάντα ἐν πασίν, “Which worketh all in all,” to the third line.

Received. Ἀγιασθῆτω τὸ ὄνομα σου, ἐλθὲτω ἡ βασιλεία σου, γεννηθῆτω τὸ θελημα σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. “Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven.” Matthew, vi. 9, 10.

Recommended. Ἀγιασθῆτω τὸ ὄνομα σου, ἐλθὲτω ἡ βασιλεία σου, γεννηθῆτω τὸ θελημα σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. “Hallowed be thy name, thy kingdom come, thy will be done, in earth as in heaven.”

Ἀγιασθῆτω τὸ ὄνομα σου,†
ἐλθὲτω ἡ βασιλεία σου,
γεννηθῆτω τὸ θελημα σου, } ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς.

Hallowed be thy name,
Thy kingdom come,
Thy will be done, } In earth as in heaven.

* Ἐστὶ is here omitted by Griesbach, who gives very numerous authorities. The parallelism of the three lines confirms his decision.

† See Sacred Literature, page 435, where a comma is placed at the end of each of these three lines.

It is impossible to exhibit this arrangement to the best advantage in English, even by taking greater liberties with the authorized version than I have thought necessary. The meaning is, not merely Let thy will be done in earth as in heaven: but also, Let thy name be hallowed, and let thy kingdom come, in earth as in heaven.

I have now a few remarks to offer on a passage in Revelations, i. 9. Εγώ Ιωάννης, ὁ καὶ ἀδελφὸς ὑμῶν, καὶ συγκαταίτωνος ἐν τῇ θλίψει καὶ ἐν τῇ βασιλείᾳ καὶ ὑπομένῃ Ἰησοῦ Χριστοῦ, κ. τ. λ. "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ," &c.

I would say not "Your brother," absolutely, as the comma seems to imply, but "Your brother in tribulation," as well as "Your companion in tribulation."

Εγώ Ιωάννης, { Ὁ καὶ ἀδελφὸς ὑμῶν
Καὶ συγκαταίτωνος } ἐν τῇ θλίψει, κ. τ. λ.

I John, { Who also am your brother
And companion } in tribulation, &c.

But here our version goes on to say: "In tribulation, and in the kingdom and patience of Jesus Christ."—But surely the Apostle does not mean "In tribulation" absolutely, but "In the tribulation of Jesus Christ," as well as "In the kingdom and patience of Jesus Christ." This part of the passage then may be thus exhibited.

ἐν τῇ θλίψει,
Καὶ ἐν τῇ βασιλείᾳ καὶ ὑπομένῃ, } Ἰησοῦ Χριστοῦ.

In the tribulation,
And in the kingdom and patience, } Of Jesus Christ.

Griesbach however, on ample authority, strikes out the ἐν τῇ, "In the," before βασιλείᾳ, "Kingdom." According to his reading then the whole passage will stand thus, (if we also agree with him to strike out the καὶ before ἀδελφός:)

Εγώ Ιωάννης, { Ὁ ἀδελφὸς ὑμῶν
Καὶ συγκαταίτωνος } { ἐν τῇ θλίψει
Καὶ βασιλείᾳ
Καὶ ὑπομένῃ } Ἰησοῦ Χριστοῦ.

I John, { Your brother
And companion } { In the tribulation
And kingdom
And patience } Of Jesus Christ.

This arrangement may be thought fanciful. But I would observe, first, that the sense is partly lost in the usual mode of giving the passage; and secondly, that this mode of exhibition restores what is lost; that is, shows the reference of the clause ἐν τῇ θλίψει, κ. τ. λ., "In the tribulation," &c., to ἀδελφός, "Brother," as well as to συγκαταίτωνος, "Companion;" and also shows the common reference of the words Ἰησοῦ Χριστοῦ, "Of Jesus Christ," to each of the three clauses immediately preceding them.

Received. Πάντοτε χαίρετε. ἀδιαλείπτως προσευχέσθε. ἐν παντί ευχαριστεῖτε. τὸτο γὰρ θέλημα Θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς. "Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you." 1 Thessalonians, v. 16—18.

Recommended. Πάντοτε χαίρετε· ἀδιαλείπτως προσευχέσθε· ἐν παντί ευχαριστεῖτε. Τοῦτο γὰρ θέλημα Θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς. "Rejoice evermore: pray without ceasing: in every thing give thanks. For this is the will of God in Christ Jesus concerning you."

Πάντοτε χαίρετε·
ἀδιαλείπτως προσευχέσθε·
ἐν παντί ευχαριστεῖτε. } τὸτο γὰρ θέλημα Θεοῦ ἐν
Χριστῷ Ἰησοῦ εἰς ὑμᾶς.

Rejoice evermore:
Pray without ceasing:
In every thing give thanks. } For this is the will of God
in Christ Jesus con-
cerning you.

That is, It is the will of God in Christ Jesus concerning you, not only that you should in every thing give thanks, which the passage is usually taken to signify; but also that you should rejoice evermore, and pray without ceasing.

Received. Ὑπο Ἰουδαίων πεντακίς τεσσαράκοντα παρὰ μιαν ἐλαβον. Τρεῖς ἐρράβδισθην, ἀπαξ ἐλιθασθην. "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned." 2 Corinthians, xi. 24, 25.

Recommended. Ὑπο Ἰουδαίων πεντακίς τεσσαράκοντα παρὰ μιαν ἐλαβον, τρεῖς ἐρράβδισθην, ἀπαξ ἐλιθασθην. "Of the Jews five times received I forty stripes save one, thrice was I beaten with rods, once was I stoned."

Ὑπο Ἰουδαίων { Πεντακίς τεσσαράκοντα παρὰ μιαν ἐλαβον,
Τρεῖς ἐρράβδισθην,
Ἀπαξ ἐλιθασθην.

Of the Jews { Five times received I forty stripes save one,
Thrice was I beaten with rods,
Once was I stoned.

I offer this arrangement with some degree of hesitation. The question is, whether St. Paul means to say that it was of the Jews that he was thrice beaten with rods. Clark says expressly, "This was by the Gentiles." We have one account of St. Paul's being beaten, Acts, xvi. 22, 23; where the word used is ῥαβδίζειν, answering to ἑρραβδισθῆναι here. And the persons who inflicted the punishment on that occasion certainly appear to have been the Gentile inhabitants of Philippi.—At any rate the Jews were concerned in the stoning of Paul. See Acts, xiv. 19.—One circumstance should be mentioned, as tending to establish the common reference of ὅτι Ἰουδαίων, "Of the Jews," to each of the other three clauses: namely that laying on forty stripes save one, beating with a rod or stick, and stoning with stones, were all punishments used among the Jews. See Deuteronomy, xxv. 3. Exodus, xxi. 20. Matthew, xxvi. 67: (marginal reading; Scott in loco; Micah, v. 1.) Numbers, xv. 35, 36.—St. Paul may have been beaten with rods on other occasions by Gentiles, yet the whole of the above passage may refer to what he suffered from the Jews.

Received. ἐν πάσῃ δυνάμει, καὶ σημείοις, καὶ τερασὶ ψευδῶς.
"With all power and signs and lying wonders."
2 Thessalonians, ii. 9.

Recommended.

ἐν πάσῃ { δυνάμει
καὶ σημείοις } ψευδῶς.
καὶ τερασὶ

That is, "With all lying power and signs and wonders:" the power and the signs, as well as the wonders, being those of falsehood or deception. Πάσῃ also I conceive to have a common reference, if the grammarians will allow me to say so.

Griesbach, it seems, intimates the common reference of ψευδῶς, by omitting the comma after δυνάμει and σημείοις.*

* Bishop Horsley points out the common reference of the word תוריעני to three clauses, in Psalm xvi. 11.

ארח חיים }
שבע שמחות את-פניך } תוריעני
נעמות בימיך נצח:

We will now turn to another passage, the full force of which perhaps is not always understood. Πάσα γραφή, θεοπνευστος, καὶ ωφελιμος προς διδασκαλιαν, προς ἐλεγχον, προς ἐπανορθωσιν, προς παιδειαν την ἐν δικαιοσυνη. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Timothy, iii. 16.

Let us first consider the beginning of this passage. "All scripture is given by inspiration of God, and is profitable." That is, "All scripture is given by inspiration of God, and all scripture is profitable."

Πάσα γραφή { Θεοπνευστος,
καὶ ωφελιμος.

All scripture { Is given by inspiration of God,
And is profitable.

The latter proposition, that ALL Scripture is profitable, is a very important one: especially in the present day, when far other sentiments prevail, even in quarters where we should least expect it. It is not lost sight of by Scott in his notes on the passage; but Burkitt appears not to observe it. He reminds us that "Every part of Scripture is divinely inspired," which is the former proposition: but not that every part is profitable. This latter proposition agrees with what is written in the Old Testament: namely, that "By EVERY word that proceedeth out of the mouth of the Lord doth man live." Deuteronomy, viii. 3. (See also Matthew, iv. 4. Luke, iv. 4.)

But this latter proposition, that ALL Scripture is profitable, becomes even more important if we follow it out into its details. We then learn, that ALL Scripture is profitable for doctrine, that ALL Scripture is profitable for reproof, ALL for correction, and ALL for instruction in righteousness.

Πάσα γραφή { Θεοπνευστος,
καὶ ωφελιμος { προς διδασκαλιαν,
προς ἐλεγχον,
προς ἐπανορθωσιν,
προς παιδειαν την ἐν δικαιοσυνη.

The three last words of the first clause, την ἐν δικαιοσυνη, appear to me also to have a common reference. Grammar seems to stand in the way. But supposing St. Paul to have intended this common reference, it is hard to say what more correct mode of expressing himself he could have taken.

Πασα γραφη { Θεοπνευστος, }
 { Και ωφελιμος } { Προς διδασκαλιαν, } Την εν δικαιο-
 { } { Προς ελεγχον, } συνη.
 { } { Προς επιανορθωσιν, }
 { } { Προς παιδειαν, }

All Scripture { Is given by inspiration of God, }
 { And is profitable } { For doctrine } In righteous-
 { } { For reproof } ness.
 { } { For correction }
 { } { For instruction }

That is, for doctrine in righteousness, for reproof in righteousness, for correction in righteousness, for instruction in righteousness. Here there is a common reference to *four* clauses.

In the following example, we have a common reference of one clause to *five*. "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." 2 Corinthians, xii. 10. Here a careless reader would suppose that only the distresses were for Christ's sake. But so were also the infirmities, the reproaches, &c.

In infirmities }
 In reproaches } For Christ's sake.
 In necessities }
 In persecutions }
 In distresses }

A common reference of so palpable a kind it may be thought almost needless to notice. It is lost however in the translation of the pious Quesnel. "Dans les foiblesses, dans les outrages, dans les necessités où je me trouve reduit, dans les persecutions, dans les afflictions pressantes que je souffre pour Jesus Christ." Thus it is only the distresses which he connects with Christ. So necessary it is even for the most devout, the most spiritual, the most judicious commentators, to pay a strict regard to the letter of the sacred text.

If it be thought that the meaning of the passage is, "I take pleasure for Christ's sake in infirmities," &c., still the declaration applies to each of the five particulars.

In the following passage there seems to be a common reference to *six* clauses.

Received. Γραφω υμιν, τεκνια, (οτι αφωνται υμιν αι αμαρτιαι δια το ονομα αυτη. Γραφω υμιν, πατερες, (οτι εγνωκατε τον απ' αρχης. Γραφω υμιν, νεανισκοι, (οτι νενικηκατε τον πονηρον. Γραφω υμιν, παιδια, (οτι εγνωκατε τον Πατερα. Εγραφα υμιν, πατερες, (οτι εγνωκατε τον απ' αρχης. Εγραφα υμιν, νεανισκοι, (οτι ισχυροι εστε, και ο λογος τη Θεω εν υμιν μενει, και νενικηκατε τον πονηρον. Μη αγαπατε τον κοσμον, κ. τ. λ. "I write unto you, little children, because your sins are forgiven you for his name's sake. I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world," &c. 1 John, ii. 12—15.

Recommended. Γραφω υμιν, τεκνια, (οτι αφωνται υμιν αι αμαρτιαι δια το ονομα αυτη) γραφω υμιν, πατερες, (οτι εγνωκατε τον απ' αρχης) γραφω υμιν, νεανισκοι, (οτι νενικηκατε τον πονηρον) γραφω υμιν, παιδια, (οτι εγνωκατε τον Πατερα) εγραφα υμιν, πατερες, (οτι εγνωκατε τον απ' αρχης) εγραφα υμιν, νεανισκοι, (οτι ισχυροι εστε, και ο λογος τη Θεω εν υμιν μενει, και νενικηκατε τον πονηρον) μη αγαπατε τον κοσμον, κ. τ. λ. "I write unto you, little children, (because your sins are forgiven you for his name's sake;) I write unto you, fathers, (because ye have known him that is from the beginning;) I write unto you, young men, (because ye have overcome the wicked one;) I write unto you, little children, (because ye have known the Father;) I have written unto you, fathers, (because ye have known him that is from the beginning;) I have written unto you, young men, (because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one;) love not the world," &c.

The passage may be thus arranged.

- | | |
|--|---|
| <p>a. { Γραφω ὑμιν, τέκνια, (ὅτι ἀφιώνται ὑμιν αἱ ἁμαρτίαι διὰ
το ὄνομα αὐτοῦ.)</p> <p>b. { Γραφω ὑμιν, πατέρες, (ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς.)</p> <p>c. { Γραφω ὑμιν, νεανίσκοι, (ὅτι νενίκηκατε τὸν πονῆρον.)</p> <p>a. { Γραφω ὑμιν, παῖδια, (ὅτι ἐγνώκατε τὸν Πατέρα.)</p> <p>b. { Εγγράψα ὑμιν, πατέρες, (ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς.)</p> <p>c. { Εγγράψα ὑμιν, νεανίσκοι, (ὅτι ἰσχυροὶ ἐστέ, καὶ ὁ λόγος τῆ Θιᾶ ἐν ὑμῖν μένει, καὶ νενίκηκατε τὸν πονῆρον.)</p> | <p>} d. Μὴ ἀγαπάτε τὸν κόσμον, κ. τ. λ.</p> |
| <p>a. { I write unto you, little children, (because your sins are forgiven you for his name's sake;)</p> <p>b. { I write unto you, fathers, (because ye have known him that is from the beginning;)</p> <p>c. { I write unto you, young men, (because ye have overcome the wicked one;)</p> <p>a. { I write unto you, little children, (because ye have known the Father;)</p> <p>b. { I have written unto you, fathers, (because ye have known him that is from the beginning;)</p> <p>c. { I have written unto you, young men, (because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one;)</p> | <p>} d. Love not the world, &c.</p> |

Now if we examine this passage, in the first place, without the final clause, d., we shall find that it is perfectly symmetrical.—a. corresponds to a., b. to b., and c. to c. In a. and a. we have the little children; in b. and b. the fathers, in c. and c. the young men. Each of the six members consists of two clauses: the former beginning with Γραφω “I write,” or Εγγράψα “I have written;” the latter, which contains the reason for writing, with Ὅτι, “Because.” Doddridge would omit a considerable portion of this passage for the sake of avoiding tautology. But I can never consent to such a liberty. To say nothing of the perfect symmetry of the passage as it now stands, apparent tautology is not peculiar to this part of St. John’s writings. See John, i. 1—3. I apprehend much may often be learned in the Sacred Writings, where there is this supposed tautology.

Scott, at the beginning of his remarks on verses 15—17, “Love not the world,” &c. says, “The general counsel and exhortation, which the Apostle meant to enforce on all the persons above described, was this, ‘Love not the world, neither the things that are in the world.’”—It is precisely upon this view of the general character of the passage, that I have made the above arrangement: with the design of pointing out the common reference of d., “Love not the world,” &c. to each of the six preceding clauses, a., b., c., a., b., c.; from which it is usual to cut it off by a full stop at the end of them.—This is what the Apostle “Writes” to each; “Love not the world,” &c. I find this connexion recognized, more or less fully and explicitly, in most of the commentators that I have an opportunity of consulting, though the punctuation of our authorized version does not

appear to preserve it. Doddridge, indeed, seems to have missed the connexion: and Griesbach puts a. in a paragraph by itself; which shows the necessity of noticing these common references, even when they appear most palpable. But Scott clearly points out the connexion, as we have seen; and also adverts to it in the course of his notes on 12—14, and in his Practical Observations: Macknight carries on the connexion in his Commentary on verses 12, 13; though not in that on verse 14: Quesnel seems to refer to it at the close of his observations on verse 14: in the Commentaries published under the name of Poole, we read at the end of the observations on verse 14, "By all which endowments they were *all* both enabled and obliged to comport the better with the following precept, and its enforcements:" Samuel Clark in his New Testament, a useful work, on the beginning of verse 14, ("I have written unto you, fathers," &c.) says, "He repeats the same words almost, that they may take the better notice of them, (Galatians, i. 8, 9.) and may serve as a caution against the love of the world, mentioned verse 15." I feel zealous for the integrity and connexion of this beautiful, elaborate, and most instructive passage: and against those who would mutilate it on a plea of tautology, even in opposition to so venerable an authority as that of Doddridge, I allege the admonition of St. Paul, "Beware of the concision."

Let me add, that if we suppose St. John to have made the same arrangement in penning the passage as I have given above, writing verse 15, (d.,) about half way down, a little to the right, opposite c. and a., it will account for the variation which we observe in the beginnings of the six members a., b., c., a., b., c.—At the beginning of the first

four we have Γραφω "I write:" but at the beginning of the other two, Εγραψα, "*I have written.*"

To prevent being misunderstood, I think it necessary to add in conclusion, that I have no wish, in any of the instances given, to invert the received order of the original words.

One circumstance should be noticed, namely, that in cases of common reference there is almost invariably some degree of *parallelism*, or *internal correspondence*, more or less obvious, in the two or more clauses in which we discover the common reference to the single clause. Thus in one instance we have

Νεκρῶς μὲν τῇ ἁμαρτίᾳ, }
Ζωντᾶς δὲ τῷ Θεῷ,

In another,

Οὐκ εἰμεν ὑποστολῆς εἰς ἀπώλειαν, }
Ἀλλὰ πίστεως εἰς περιποίησιν,

In another,

Ἀγιασθῆτω τὸ ὄνομα σου, }
Ἐλθετὼ ἡ βασιλεία σου,
Γενηθῆτω τὸ θελημα σου,

And the same is observable in other cases. Thus that word or clause of the passage which falls out of the parallelism, is the word or clause to which the others have a common reference. We often meet with two or three such instances in a single Psalm: and perhaps biblical scholars are not aware how much is often lost to the sense by neglecting them.

APPENDIX, III.

(PARENTHESIS.)

SINCE it is one distinguishing feature of parallelism, that topics are dropped, and afterwards resumed, it may be imagined that many parallelisms are to be accounted for on the principle of parenthesis. There is some plausibility in this view of the subject, especially as far as the introverted parallelism is concerned. Let us suppose for instance that we have an introverted parallelism of eight members: *a., b., c., d., c., b., a.* Here *a.* and *a.* treat of the same subject, *d. d.* may be regarded as a parenthesis: and the four central members may stand thus: *c. (d. d.) c.* In the same way as *b.* and *b.* treat of the same subject, the six members may stand thus: *b. (c. (d. d.) c.) b.;* in which case we have parenthesis within parenthesis: and as *a.* and *a.* treat of the same subject, the whole passage may stand thus: *a. (b. (c. (d. d.) c.) b.) a.*

If however in this case the whole of the six members that lie between *a.* and *a.* are to be called a parenthesis, it is certainly a parenthesis of a very peculiar kind. Its construction is very elaborate. Every part in it has a corresponding part. Authors are not usually so particular in

constructing their parentheses. The parts that go before and follow a parenthesis may correspond, but we do not generally find that the parts of the parenthesis have an internal correspondence, and that often a correspondence of a very complicated kind. I may observe also that according to the received notion of a parenthesis, it ought to have no such necessary connexion either in the sense or grammar with what precedes or follows it, but that it may be taken away without injury to the meaning of the context. Now in the case of the introverted parallelism this can seldom be done. I speak particularly with reference to the smaller parallelisms of this kind. Take away *b., b.* from the parallelism *a., b., b., a.,* and you will generally find that you have not been merely removing a parenthesis, but demolishing a sentence: and the two remaining members will stand like the pillars of a ruin; equal indeed and corresponding, but evidently bereaved of something that belongs to them. And then as to the larger parallelisms, though the central portions of these sometimes stand so clear of the extreme portions, that they will bear removing

without injury either to grammar or meaning, yet the absurdity of regarding the bulk of an Epistle, with all its leading topics, and all its discussions and subdivisions, as a parenthesis between the two short epistolary portions, is too great to need exposure.—And if we go on from the introverted to the alternate parallelism, it is evident that here, parenthesis will not solve a single case. For if in the form *a.*, *b.*, *a.*, *b.*, it be alleged that *b.* is a parenthesis between *a.* and *a.*, it may also be alleged that *a.* is a parenthesis between *b.* and *b.*: so that *b.* and *a.* contend for the inner place. On one plea *b.* ought to stand within the bracket and *a.* without: but on the other, *a.* ought to be within, and *b.* without.

I have not had an opportunity of reading much of what has been written by foreign critics expressly on the subject of parenthesis. But even if they have not hit upon and investigated the doctrine of parallelism, I think it very likely that they come near it, or *burn*, as children say. Horne in his Introduction to the Scriptures, refers us on parenthesis, at Vol. II. page 581, 582, to Franck's Guide to the Scriptures, and to four other foreign works written expressly on that subject. I have procured Jaques's Translation of Professor Franck's work: but my bookseller informs me that he has tried in vain to get the other publications in this country.

The above remarks on parenthesis are made with reference to the kind of clause or passage which *we* generally designate by that name: I mean, one "which might be left out without any prejudice to the sense of the sentence." But if foreign writers are pleased to call that a case of Johannean or Pauline or Biblical parenthesis, which we call a parallelism, of course it will not be worth while to dispute about terms.

But to constitute, according to our ideas, a case of true parenthesis, as distinguished from a case of parallelism, two things seem to be essentially necessary: first, as to the sense, that there be no such connexion as we have spoken of between that which lies within and that which lies without the bracket; and secondly, as to the construction, that the portion within the bracket have not the form of a parallelism in itself. Wherever these two particulars meet I shall be inclined to allow that we have proper parenthesis as distinguished from parallelism. But instances of this kind are far less common in the Bible, I apprehend, than many would suppose. There are however instances of parenthesis, strictly speaking. It sometimes happens, that the parenthesis lies in the heart of a parallelism: so that when it is taken away, not merely the sense but the parallelism also, stands complete without it.

- a. { Αδελφους μεν γαρ γινεται προαγωγης εντολης,
 b. { Δια το αυτης ασθενες και ανωφελεις·
 c. { (Ουδεν γαρ ετελειωσεν ο νομος·)
 a. { Επεισαγωγή δε κρειττονος ελπιδος,
 b. { Δι' ης εγγιζομεν τω Θεω.

Hebrews, vii. 13, 19.

- a. { Reprobatio quidem fit præcedentis mandati,
 b. { Propter infirmitatem ejus et inutilitatem:
 c. { (Nihil enim ad perfectum adduxit lex :)
 a. { Introductio vero melioris spei,
 b. { Per quam proximamus ad Deum.
 (Vulgate.)

I give the Latin version of the Vulgate, because it is the only one which I have met with that appears to me to afford a tolerably faithful representation of the character of the original passage.

We have here a parenthetical clause, *c.*, lying in the very heart of an alternate parallelism of four members, *a.*, *b.*, *a.*, *b.*—*c.* may be called a proper parenthesis, (and it is marked as a parenthesis by Griesbach,) first, because it has nothing of parallelism within itself; secondly, because if it be taken away, the sense of the context will remain uninjured.—We shall then have an alternate parallelism of four members.

- a. { Αδελφους μεν γαρ γινεται προαγωγης εντολης,
 b. { Δια το αυτης ασθενες και ανωφελεις·
 a. { Επεισαγωγή δε (γινεται) κρειττονος ελπιδος,
 b. { Δι' ης εγγιζομεν τω Θεω.

a. { Reprobatio quidem fit præcedentis mandati,

b. { Per infirmitatem ejus et inutilitatem :

a. { Introductio vero (fit) melioris spei,

b. { Per quam proximamus ad Deum.

Here a. sets forth the putting away, (Αθετησις, Reprobatio,) of the law: a. the bringing in, (Επεισαγωγή, Introductio,) of a better hope. Moreover in b. we have the inefficiency of the law: and in b. the efficiency of that better hope: b. and b. both beginning with the same word, Διὰ.

Επεισαγωγή, Introductio, in a., is opposed to Αθετησις, Reprobatio, in a. So also is Κρείττονος ελπίδος, Melioris spei, in a., to Προαγωγής εντολής, Præcedentis mandati, in a.: Κρείττονος, Melioris, in a., implying superiority as to intrinsic excellence; and Προαγωγής, Præcedentis, in a., implying priority as to time.

I apprehend also that the verb understood in a., to which Επεισαγωγή, Introductio, is the nominative case, is Γίνεται, Fit: answering to the same word expressed in a.

Our authorized version of the passage runs thus. "For there is verily a disannulling of the commandment going before," (a.) "for the weakness and unprofitableness thereof." (b.) "For the law made nothing perfect," (c.) "but the bringing in of a better hope *did*;" (a.;) "by the which we draw nigh unto God." (b.)

This gives the general sense of the passage very well: but mars the parallelism, by translating a., "The bringing in of a better hope *did*."—Let us bring a. and a. into contact.

a. { Αθετησις μιν γαρ γίνεται προαγωγής εντολής,

a. { Επεισαγωγή δε (γίνεται) κρείττονος ελπίδος.

a. { Reprobatio quidem fit præcedentis mandati,

a. { Introductio vero (fit) melioris spei.

If we read the two lines together, we shall see in a moment that the word to be supplied in a. is not Ετελείωσε, Ad perfectum duxit, from c., but Γίνεται, Fit, from a.

Thus, though our translators have not observed the circumstance, c. is a parenthesis. And I consider it one in the strictest sense of the word; because it may be taken away without prejudice to the meaning of the sentence, and has nothing of parallelism in itself.

The passage in English may stand thus.

a. { There is verily a putting away of the commandment going before,

b. { Through the weakness and unprofitableness thereof,

c. { (For the law made nothing perfect:)

a. { But there is a bringing in of a better hope,

b. { Through the which we draw nigh unto God.

A few verses further back we have a very similar parenthesis.

Εἰ μὲν ἂν τελειώσῃς διὰ τῆς Λευϊτικῆς ἱερωσύνης ἡν,

(Ὁ λαὸς γὰρ ἐπ' αὐτῇ νενομοθετήτο,)

Τίς ἐτι χρεια κατὰ τὴν τάξιν Μελχισεδεκ ἑτέρου ἀνιστάσθαι ἱερέα, καὶ οὐ κατὰ τὴν τάξιν Ααρὼν λεγεσθαι;

If therefore perfection were by the Levitical priesthood,

(For under it the people received the law,)

What further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

Hebrews, vii. 11.

Here again we have a proper parenthesis.

If any one doubts that there is a parenthesis in the former instance, it may be satisfactory to bring the two clauses together.

Οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος.

Ὁ λαὸς γὰρ ἐπ' αὐτῇ νενομοθετήτο.

For the law made nothing perfect.

For under it the people received the law.

Here we have two clauses, each relating to the law, and each introduced by the particle $\tau\alpha\epsilon$, "For." Since they so much resemble one another, and the latter of them is evidently a parenthesis, we have so much the more reason for regarding the former as a parenthesis also: though all the weight of modern authorities seems to be against Griesbach in making it so.

In addition to these two parentheses, I question whether the whole Epistle to the Hebrews contains as many more.

The three verses immediately succeeding the example first given, vii. 20—22., appear to contain a parenthesis: but not a parenthesis as distinguished from a parallelism: for they will be found on examination to fall into an introverted parallelism of four members, of which the passage in the bracket forms the two central ones. Nevertheless in this and similar passages, it may be very proper to retain the bracket, for the purpose of marking the connexion between the exterior members.

[Faint, illegible text from the reverse side of the page.]

Boys, Thomas,

Tactica sacra An attempt to develope, and to exhibit to the eye by tabular
arrangements, a general rule of composition prevailing in the holy
scriptures

Bd.: 1

London (1824)

4 Exeg. 101 k-1/2

urn:nbn:de:bvb:12-bsb10353478-3